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INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Teaching Religion in a Democracy

A Special Number Dealing with the Relations
of Religious Education to Public Education

Our Educational Dilemma

—William Warren Sweet

Are Weekday Church Schools the Solution?

—Harrison S. Elliott

A Case for the Week- day Church School

—Hazel A. Lewis



Let's Teach Religion in the Public Schools

—Willis A. Sutton

What Sort of Religion?

—George A. Coe

The Real Issues

—Hugh Hartshorne

Horace Mann, By
H. K. Bush-Brown



NOVEMBER 1940

A SCHOOL THAT FOUND ITSELF



YOU may have known this school.* There was no unified curriculum. Departmental heads and even teachers secured lesson helps which suited their personal fancy. As a result, nearly half a dozen different series of lessons were represented among the materials secured from as many separate publishers. The publishing house of the denomination with which this school was affiliated obtained but a fraction of the school's order.

Such lack of co-ordination had predictable results. The pupils were not moving forward evenly in their development. Some areas of teaching were covered more than once, others not at all. The pupils themselves became aware of this wasteful disorganization as they passed from department to department. Most serious of all, neither teachers nor students were being informed of their own denominational emphasis or program, including missionary activities. Students were arriving at positions of leadership and responsibility woefully unequipped.

Then the leadership in this church awoke to the true situation. It installed throughout the school its own denominational publications. It availed itself of the educational leadership services of its own publishing house. Results were quick and profound. This school now marches with its own group of emphasis and faith. It is growing and flourishing—doing the vital work for which it exists.

* Any similarity to actual persons or situations in this narrative is purely typical and coincidental.

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Harold M. Lambert

"That man, I think, has had a liberal education, who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength and in smooth working order; . . . whose mind is stored with a knowledge of the great fundamental truths of nature and the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself."

—THOMAS HUXLEY

"To promote the development of an appreciation of the force of law and of love that is operating universally—[is one of the general objectives of all education]. Man craves more than a knowledge of himself, of nature, and of organized society. He hungers and he thirsts after righteousness. Knowing his own imperfections, he feels that somewhere there is perfection. The great universe calls to his spirit, and unless he ignorantly or willfully closes his ears, he hears the voice of God. . . . The individual soul reaches out to orient itself in the universe and to find its place of labor and of rest. No partial view suffices. Only the view of the whole . . . will make it possible to interpret the meanings of day by day experience. When this orientation takes place, life assumes poise, dignity, grandeur. Otherwise its striving, its struggles, its achievements seem trivial and insignificant."

—THE DEPARTMENT OF SUPERINTENDENCE,
SIXTH YEARBOOK



EDITORIALS

Teaching Religion in a Democracy

THE EDITORIAL BOARD gladly presents to its readers this special number on "Teaching Religion in a Democracy." It has taken much thought and long-term planning and extensive weighing of this against that to put this in the hand of the one who now holds it. But here it is, not the last word, or the only word, or all the wise words on this theme. It is intended, as was said in the announcement in this column, not to *do* the thinking for the rest of the world, but to *set a direction* for thinking, a vastly different and a much more important thing. The editors would be glad to have comments and criticisms in regard to the views presented and this way of dealing with the problem.

At this point let us pass along a statement by Dr. Henry Sloane Coffin that sums up the general issue with which we deal and points out its significance for the present hour. In his presentation at the conference on education for democracy at Columbia University a year ago in August he said:

The main point is that we present the country with the issue of maintaining the spiritual foundation of our democracy. Liberty, which democracy safeguards, is always in danger. In every generation it is threatened by enslaving forces, economic, political, social. The battle for it is never fully won, but always to be won. That battle is a spiritual battle—in the souls of individuals as well as in society. We cannot make a free nation out of enslaved souls, nor give souls freedom where civil and economic liberties are denied. The victory in this battle, both inward and outward, belongs age after age to men of faith. Our democracy today confronts hostile ideologies in which their devotees firmly believe. It can survive, and spread the freedom for which it stands only as our whole nation, and especially the nation of tomorrow, now in school and college, is inspired with the conviction of our religious heritage.*

When Dr. Coffin sums it all up by saying that democracy and the freedom that it supports depend upon "the nation of tomorrow, now in school and college," being "inspired with the convictions of our religious heritage" he lifts up into the light the problem with which this special number deals. And may the articles herein contribute to the direction in which every reader will think his own way through.

How Shall We Treat Conscientious Objectors?

AS THESE WORDS are being written the United States is engaged in setting up the machinery for operating its first peace-time conscription law. Sober-minded persons of all shades of opinion see in this one of the most important steps ever taken by the nation. All minds are now turned from debating merely a *bill* to the operation of a nationally-accepted *law*.

* *Education for Democracy*, Teachers College, Columbia, 1939. Used by permission.

That law very wisely makes provision for exempting conscientious objectors and sets up an orderly process for determining who is a conscientious objector and who is merely using such a plea as a camouflage for something else. When a man has finally been granted such an exemption we can be sure that he is a genuine conscientious objector, for, with all respect to those responsible for making the decision, we can believe that they will themselves so represent public opinion on this matter that no malingering fellow will get through.

But, when a young man has thus been honestly exempted, what is to happen to him?

It is to be hoped that he will be accepted by the society that has legalized his exemption without prejudice and on a fair basis. Will he be? Remembering past experience, aware of how unjust good-intentioned public opinion can sometimes be, and looking at other lands, one can not be so sure that he will be. For instance, the experience of England is worth our attention at this point.

England has a conscription law that was set up in peace time. It has also its conscientious objectors and provision for determining their right to be so listed. It has had some experience as to what happens to such persons.

The Archbishop of York some time ago strongly criticized those public bodies that dismiss conscientious objectors from their service. He said:

I regard this as utterly deplorable and in the deepest sense unpatriotic. We are fighting for freedom, including freedom of conscience as its most vital and sensitive element. The State has recognized the reality of conscientious objection to military service, and it is part of our glory that it does this.

In answering a question in the House of Commons, Mr. Ernest Bevin, Minister of Labor, summed up the legal aspect of the matter as follows:

When the House carried a law giving to any minority a right, it was wrong for another citizen to try by individual action, either by endeavoring to starve the man or otherwise, to depreciate the right which the House had given.

Of course, England has the added stimulus of actual war which the United States has not had, and which we all earnestly hope she will not have, to speed up this antagonism to "C.O.'s," so-called. But the spirit of such persecution of minorities does not, we fear, await the coming of conflict. It too often manifests itself around any such issue that is strongly tinged with emotion and that carries a tide of public opinion.

It is time now for people to prepare their minds and hearts for such a strain on public opinion. We need to discuss this problem in our church groups of young people, adults, and leaders in terms of legal and Christian obligation.

If in England, under the present strain, a leader in religion and one in government can make the strong pleas for justice for legally accepted minorities cited above, it is time for us here to examine our own hearts in advance of an issue soon to be upon us.

What About Your Youth Program?

HE WAS SPEAKING only as the everyday parent of some people in their middle teens and as one who was concerned about the young people's program in the church where they belonged. He spoke also as one who had been interested in young people's work as the sponsor of several Sunday evening groups in another community, but his experience there was only incidental to his experience and concern as a father. He raised the whole problem somewhat casually at lunch one day with a friend of similar interests. As the meal went on and without any plan or forethought in that direction, a rather interesting philosophy and procedure of young people's work came out. This ran somewhat as follows:

High school young people soon begin to lose their respect for a church young people's program that is run in a haphazard hit-or-miss fashion. When they come to the church Sunday evening without anything having been planned and where nothing really significant seems to happen, they begin to ask questions that are likely later on to lead to a lack of interest. When one of them gets her father to drive her across town to a meeting of a worship committee and then finds that none of the others appear, the discussion with her dad on the way home when he comes to get her is likely to be rather pointed. When a social engagement has been planned and announced and then suddenly called off by one or two people who seemingly did not get their plans completed, the result is not good.

Experience has taught one thing, especially in regard to social engagements and events. A few well-planned and outstanding social affairs in the run of a year are much more effective than a constant succession of numerous but mediocre social activities.

A purely social and recreational program is not enough

and will usually peter out or degenerate if there is not something more substantial to give it center and purpose. The Sunday evening meeting of a young people's group is then likely to be nothing more than an excuse to leave home and to serve as a "jumping-off place" for an evening of good times somewhere else.

The program of a young people's group that is going to be successful in its influence over a period of time needs to be built around something substantial in the form of a carefully planned period of worship with a discussion or address on some worthwhile topic. When such a program has been adopted, even against the protests of some of the young people who have not been used to it, the experience is that attendance increases, more worthwhile young people are attracted to the program, and those of a frivolous nature either change their attitudes or gradually withdraw.

When young people look back over several years and pick out the high spots of their young people's program, they are very likely to name some specially planned worship service, a candle-lighting ceremony, or something of an outstanding devotional and religious nature.

So much for one luncheon period. How does your experience line up beside that of this interested father and adult counselor of young people's groups?

This Business of Personal Counseling

LET US do all the personal counseling in religious education that we can. Let us sit at the feet of those who have learned how. Let us be always on the alert for those who need friendly fellowship and help. Let us be warned of the dangers that lurk within the detailed methods of this art. But let us be warned also of a danger that lies, not within those methods, but within our general attitude to counseling itself.

We are thinking here, not of counseling in the sense of the inter-play of ideas and attitudes that constantly goes on as two people share life in a normal situation, but of special guidance in the face of some problem or emergent need. In this latter sense counseling has become a somewhat technical phase of education. It is a good thing.

If it is a good thing, what is the danger? This—that we become more interested in problem people than we are in creating the normal conditions of good sound living that prevent problem people.

We educators have often declaimed against the revivalist who isn't interested in a man until he has become a robust and noted sinner and thus a good "subject" for conversion. Many of us air our grievances against doctors because they find us deserving of attention only when sick. But this easy-going tendency of the mind to fasten onto the dramatic is not restricted to revivalists and physicians. It is also found among educators, and especially in this matter of counseling.

A camp leader once said that her attention was always divided in camp between the problem girls who were constantly seeking, or needing, interviews and the competent girls who were handling life so well that they needed no counseling. She said she always wanted these latter girls to counsel her as to how they got that way, so that she could help others to grow in the same manner. This woman was avoiding the danger we have in mind.

For the Final Armistice Day

God of the ages, grant unto us at last an Armistice Day to end, not one war, but all wars forever.

Build that House of Peace in the unselfish purposes of my heart.

Shape it in the growing good will between man and man.

Lay its foundations in the just relations of labor and employer, of those who buy and sell.

Lift its pillars of human brotherhood upwards into the sky of thy purpose.

Let its music be the everlasting songs of the multitude who live and love and labor with none to do them harm.

Thus, O God, create thou now the final Armistice Day to ring its joyous close to the last war of the world.—Amen.

P. R. H.

Meditations

By P. R. HAYWARD

The following meditations for the four Sundays of November have been prepared with special reference to the theme of this issue of the *Journal*, "Teaching Religion in a Democracy." They thus deal with the spiritual values that underlie all education, with special reference to the public schools and the art of teaching wherever it goes on.

First Week

In the light of the changing needs of our world and of the growing lives around us, I now join with other teachers of religion in meditation and prayer.

Eternal God, thou who couldst have struck off at once on the die of thy purpose a completed universe, we give thee thanks that thou hast chosen the longer path of unfolding growth.

For the marvel of growth in the world of nature and in the mysterious forces that maintain the universe of which we are parts—

I praise thee as the creator and sustainer of all.

For the unfolding beauty of flowers and fields, of crops and forests, of bird and beast—

I come unto thee as the giver of every good and perfect gift.

For the miracle of childhood, the mystery of youth, and the wonder of maturing age—

I worship thee in gratitude for such an unspeakable gift.

He hides within the lily

A strong and tender care,

That wins the earth-born atoms

To glory of the air;

He weaves the shining garments

Unceasingly and still,

Along the quiet waters,

In niches of the hill.

Shy yearnings of the savage,

Unfolding, thought by thought,

To holy lives are lifted,

To visions fair are wrought:

The races rise and cluster,

The evils fade and fall,

Till chaos blooms to beauty,

Thy purpose crowning all!¹

Second Week

God of all Wisdom, I would now hold in grateful memory the host of the teachers of the world—

Those who in distant days and in darkened circumstances loved the emerging truth of God as a pearl of great price and preserved it for others at the cost of home, of honor, and of life—

For these benefactors of our minds and hearts I give thee thanks.

Those who have loved to nourish the growing mind of a little child, to learn and to obey reverently its laws, to rejoice in its expanding powers, to trust unto it the unlearned wisdom of tomorrow—

To thee, Eternal Lover of Growing Life, I give thee my words of praise.

Those who today in all the earth hold aloft the torch of

wisdom and learning through the holy ministry of teaching, in schools and colleges, by the fireside, amid the sacred symbols of the church—

To these, Eternal Teacher of us all, my mind goes out in quiet communion of heart and purpose.

We move in faith to unseen goals;
We strive in patience thro' the night,
Which weighs upon our doubting souls,
To some great realm of love and light.
For still the ignorance that kills,
And still the hatreds that divide,
And still the strife of warring wills
Subdue our strength, and check our pride.²

Third Week

In gratitude for those who have blended the ideal of service with the ministry of teaching, I give thee, O Lord, this my prayer.

Grant me the insight to know that he who serves is a teacher and that the teacher also serves.

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.³

Fourth Week

Thus, I dedicate myself to the unfinished work of teaching the world.

To the ennoblement of the life and work of our schools to the end that our civilization preserve its holy heritage of freedom and its sacred love of truth—

I pledge my thought, and labor, and prayer.

To the cleansing of our religion of the things that make it divisive, thus redeeming it to its noble function of being a support to the life of all mankind—

I commit my life in clarity of purpose and holiness of intention.

To enlarging insight into the deep unities that bind religion and education to each other—

I hereby place my heart in fealty and my life in trust.

To the resolute quest of the ways by which these unities can be expressed through the joined efforts of school and church and home—

I dedicate myself in the name of him who said, "Ye shall know the truth and the truth shall make you free."

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.
In hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give,
With thee, O Master, let me live.³

And now may the blessing of the ageless wisdom "First the blade, then the ear, and then the full corn in the ear" abide upon us who seek to teach religion henceforth and evermore. Amen.

¹ Hymn copyrighted by Beacon Press. Used by permission. Some persons in using a hymn in private devotions find it helpful to follow some familiar tune in the mind as the words are read, thus giving more time for considering the thought and also enriching the meditation by the rich associations of music. Suggested tune for above hymn: *Ellacombe*.

² By Malcolm Quin. Suggested tune for meditative use.—*Waltham*.

³ Suggested tune for meditative use: *Maryton*.

Teaching Religion in a Democracy

THE MAIN PROBLEM is this—

For the sake of civilization, of the democratic way of life, and of all else that we hold dear, however we may define it, we need more teaching of religion and more effective teaching of religion.

There are many ways by which it is proposed that this be done, involving more religious education in the home, in the church, through public agencies of publicity, through the public schools, and so on.

This special issue of the *Journal* deals with one only of these several ways of getting more teaching of religion done—through and in relation to the public schools.

The special problem then, becomes this—

With public education such a pervasive part of modern life, what can be done to utilize this opportunity? Should anything be done? What are the trends and possibilities growing out of the past, and what is their significance for the future?

To this particular problem the Editorial Board has addressed the group of six articles that follow.

To start off, Professor Sweet opens up the dilemma we face in the fact that the separation of church and state has led to the practical elimination of religion as a recognized part of the public school program. Professor Elliott deals with some critical questions involved in our accepted method of weekday religious education, while Miss Lewis shows what a vital contribution such a program can make. As another alternative, which should be seriously viewed, a prominent leader in public education, Dr. Sutton of Atlanta, says, in part, we can do it in the public schools, so let's do it. But then Dr. Coe tells us to wait a minute, while he asks a pointed question, what sort of religion are you going to teach?

Professor Hartshorne, after reading these five articles, has written a pertinent review of the total problem, putting into clear light the real issues involved.

Our Educational Dilemma

By WILLIAM WARREN SWEET

IT HAS BEEN STATED that the greatest contribution that America has made in the realm of both politics and religion is the complete separation of church and state. This great experiment in religion and government began with the establishment of Rhode Island in 1636, the first civil government in the world where complete religious liberty prevailed. It was not, however, until two centuries later, or in 1833 when Massachusetts abolished the last vestiges of state support for Congregationalism, that the principle of the separation of church and state had come to prevail throughout the land.

The forces responsible for creating a colonial environment favorable to the complete separation of church and state cannot here be considered in detail. The fact that the American colonies became the refuge for the small outlawed sects of Europe was a large contributing factor. These left-wing bodies coming out of the Reformation had no chance in the Old World, since in every European country where Protestantism triumphed there were established national churches which were not only intolerant of Roman Catholicism, but were almost equally intolerant of the small sects. Though nine of the colonies developed some form of a state-church establishment, only in Virginia and in the three Congregational colonies of New England, and especially Massachusetts, were there severe penalties attached to nonconformity. All the other colonies, and especially the Middle colonies, extended a welcome to the harassed sectaries of western Europe, and by the end of the colonial era America had received large numbers who had been driven from their Old World homes because of conscience. Another factor of large practical importance was that eight of the thirteen colonies had been established as proprietary grants. This meant that both the land and the government of these colonies were under the control of the proprietor or proprietors. In other words, all the proprietary colonies

were great land ventures, and their success was dependent upon the sale of land. Lord Baltimore and William Penn are examples of proprietors who established their colonies as refuges for their own coreligionists. But both had vast stretches of land for sale and both were willing and anxious to sell it to any and all who would buy regardless of their religion. And the same thing is true of every one of the proprietary colonies. The colonies established after 1660 were all proprietary and all made liberal provisions for the coming of dissenting groups. Here is a practical influence leading in the direction of a larger toleration of diverse religions in the colonies.

Another factor leading to the creation of a colonial environment favorable to religious liberty and the separation of church and state was the fact that an over-whelming proportion of the population in all the colonies was unchurched people. It is not far wrong to say that at least three-fourths of the total population at the end of the colonial period were members of no church. Many of these people, as do non-churched people today, believed in religion in general and were not antagonistic to the church as such, but they had no great loyalty to any one church. They believed in all the churches, and believing in all the churches they were unwilling to see any one church given special privileges. And just as the unchurched people were a large factor in creating an environment favorable to the introduction of the principle of the separation of church and state, so they constitute today a powerful influence in preserving that great principle. It is an interesting as well as an important fact that the men who took the leadership in promoting religious freedom and the separation of church and state during and following the War for Independence were either non-church members, such as Thomas Jefferson, James Madison, and Benjamin Franklin, or were latitudinarian in their religious views. John Adams and George Washington are ex-

amples of the latter position. Washington was a vestryman in the Episcopal church but never communioned, and Adams though a member of the Congregational church was, as a matter of fact, a deist and a humanist.

In the whole course of the struggle for the separation of church and state in the United States, and everywhere else where it has triumphed, majorities have uniformly opposed it. Rather it has been achieved by minorities combining their forces with the unchurched and with those who have no strong church loyalties. In many instances, it is true, more liberal elements in the dominant churches favored surrender of their special privileges, but always they represented a small minority of the privileged body.

The separation of church and state and the achievement of religious liberty came largely out of the experience of the colonial period. Thus George Bancroft has summarized its achievement:

The immense majority of the inhabitants of the thirteen colonies were Protestant dissenters; and, from end to end of their continent, from the rivers of Maine and the hills of New Hampshire to the mountain valleys of Tennessee and the borders of Georgia, one voice called to the other, that there should be no connection of the church with the state, no establishment of any one form of religion by the civil power; that all men have a natural and inalienable right to worship God according to the dictates of their own consciences and understanding. With this great idea the colonies had travailed for a century and a half; and now, not as revolutionary, not as destructive, but simply as giving utterance to the thought of the nation, the states stood up in succession, in the presence of one another and before God and the world, to bear their witness in favor of restoring independence to conscience and the mind.

It is true there were some survivals of the old system here and there, but the victory was gained for the collective American people.

During the entire colonial period and in all the colonies the Bible had had a recognized place in the schools, and in most instances was used as a text book. The New England Primer, first published in 1690, combined lessons in the Shorter Catechism and spelling with versified injunctions to piety and faith. For a hundred and fifty years it held a central place as an elementary text book, and was one of the most important colonial American cultural influences.

The first constitution of Massachusetts required a system of uniform public education; the education of the people being considered an essential function of the state. No other state, however, except Connecticut at this time, took steps to establish anything like a public school system. Pennsylvania, for instance, undertook only to instruct youth at low prices. But the idea of public or common schools was in the air in the latter eighteenth and early nineteenth centuries. It was furthered by the democratic influence arising out of the western movement of population, the rise of Jacksonian democracy and the wide extension of the suffrage accompanying it. Popular leaders generally were saying that the education of all the people was the foundation on which successful democracy must be established and that the public welfare therefore demanded it. But it was not until about 1870 that the principle of civic responsibility for ele-

Professor Sweet's special field of scholarly interest is American Church History. He has written a number of books dealing with the history of religion in America. Since 1927 he has been Professor of the History of American Christianity at the University of Chicago. He became interested in this subject when, as a Methodist minister, he gave a series of lectures to his congregation on the major denominations. At one time he won a \$1000 prize for the best 500-word history of the United States. His ability to condense masses of information into an interesting presentation in small compass is well illustrated by the accompanying article, which gives an historical perspective to the dilemma in which American Christianity finds itself with respect to education.

mentary education was widely accepted. Free public school systems were established in some of the northern states before the Civil War, but the southern states, with Delaware and Maryland, did not provide for free elementary education until after 1865.

The Kalamazoo case decided by the Supreme Court of Michigan in 1874 is a landmark in the development of education be-

yond the elementary level. This case grew out of an attempt by certain citizens of Kalamazoo to restrain the school authorities from collecting taxes for the support of a public high school and a non-teaching superintendent. The court held that the levying of such taxes was consistent with the educational policy of Michigan under the provision of the constitution of 1850. It further affirmed that education beyond the elementary levels was "an important practical advantage" that should be supplied to rich and poor alike at the option of the school district.

This decision upheld the right of the state to establish a complete educational system from the primary schools to the university and has proven an important precedent for other states. By 1900 this principle had been widely accepted. It lagged, however, in the South and it was not until after 1910 that high school education at public expense began to develop.

Up to the eighteen thirties denominational schools were, pretty generally, receiving money from the states. This was true of both Protestant as well as of Catholic schools. Horace Mann, the first secretary of Education of Massachusetts, was responsible for starting the movement to remove all sectarian instruction from the public schools. He advocated the reading of the Bible in the public schools, but without comment. This law (1827) stirred up opposition in all the churches, and he was accused of creating a godless system of education. But Mann stuck by his guns and insisted that the constitutional principle of separation of church and state demanded the complete divorce of all church control from state supported schools. This principle gradually won support throughout the entire country and is now accepted as basic for public schools throughout the nation. The application of this principle meant the withdrawal of state money from denominational schools, and it was this which brought the whole system of public education into conflict with the Roman Catholic Church.

The Catholics have always professed to believe in the public schools (See *A Catechism of Catholic Education*, National Catholic Welfare Council, 1922; also McClorey, *The Church and the Republic*, 1927; and Burns, *Growth and Development of the Catholic School System in the United States*, 1912), but it is a system of public schools considerably different from the one now prevailing throughout the country. It is the Catholic theory that education is primarily the duty of the home and the church, and that therefore the schools should be under the administration of the churches, while their financial support is the duty of the government. Thus their leaders advocate denominational schools for diverse denominations, the government to pay for the secular instruction in such schools "according to re-

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Are Weekday Church Schools the Solution?

By HARRISON S. ELLIOTT

PROFESSOR ELLIOTT, *Director of the Department of Religious Education and Psychology at Union Theological Seminary in New York, is the author of Can Religious Education Be Christian? which is given the leading book review in this issue. He has made other valuable contributions to the literature of religious education, especially in the techniques of counseling and of group thinking and discussion. He is in close contact with the work in many local church and community situations. As president of the Religious Education Association of the United States and Canada he is giving special attention to the relations of public and religious education.*

THERE IS NO QUESTION about the seriousness of the problem facing Protestants and, for that matter, Jews and Roman Catholics, for which weekday religious education is advocated as a solution. The teaching of religion has been practically eliminated from publicly supported education in the United States.

The Roman Catholics have made the only logical answer to this problem; namely, to insist that their children shall be provided with an education in which religion is an integral part. Therefore, they have taken upon themselves a double financial burden. They help through taxes in supporting public schools and they furnish the money for the maintenance of parochial schools for their children. The Jews have not been willing to adopt this solution because to segregate Jewish children in Jewish schools would be to establish a "ghetto" in education and would accentuate the problem of the acceptance of the Jewish group in our common American life. Therefore, they have provided education in Jewish culture and religion after school hours, three to five days a week, a notable achievement.

Protestants have also rejected parochial schools as the solution of the problem. As is well known, the Protestants adopted the Sunday school as the method of educating their children in religion.

The Sunday school certainly has not proved the solution

Photographs from the Brooklyn Federation of Churches.

of the problem. One reason is the fact that up until this century, it was not taken seriously as an educational enterprise. On the basis of the predominating Protestant beliefs, education was not considered essential to the realization of Christian life and experience. This was the work of God through the saving power of Christ. The Sunday school was not thought of as an educational enterprise in the sense in which that term is used by educators. Little or no attempt was made to meet the standards of public education, either in time available, training of teachers, or curriculum materials.

The present concern among Protestants has arisen out of the increasing ineffectiveness of the methods they have trusted for the religious education of their children. There was hope of children of a former generation being Christian because they grew up in homes and schools and communities which were more dominated than today by the Christian presuppositions. With the shift of the church and religion from the center of community life, with the decrease of religion in the home, and with the increasing secularization of our schools and of our culture, these Christian influences are no longer the predominating ones. Paralleling this practical situation has come the growing recognition among leaders of the church that nurture in Christian life and experience is the center of the problem, but that such nurture cannot take place if the experience of children in home, school, and community is neutral, if not indeed negative, in regard to religion. Since school is a major aspect of the experience of children, Protestants have begun to face seriously how religion may be reincorporated in the education of their children. It is to meet this problem that weekday religious education is being advocated.

There are two results which the advocates of weekday religious education say can be accomplished by this plan. One is to put religion back into public education; and the other is to give children and young people a type of education in religion comparable in its efficiency with the other work they are getting in the public school and more effective than can be developed in the Sunday school with its unpaid teachers. The desirability or undesirability of weekday religious education may be tested by these two aims of those who propose it.

Does weekday religious education put religion back into the general education of children so they no longer think of it as something for special groups, but recognize it as a fundamental part of their education as are reading, writing, and arithmetic, history and science? The answer is: It is doubtful if it will accomplish that result.

It is true that by a law such as the McLaughlin Bill in New York, the state recognizes the right of parents to have the teaching of religion as a part of the general education of their children and is willing to give released time and use the machinery of the school for securing attendance in order to accomplish this result. But such work on released time is still not fundamentally a part of the curriculum. It is taken only by those whose parents elect it for them. The



teachers of history and science and literature may still continue to teach their subjects as if religion and the church were not a fundamental part of our culture and of our life. Further, this method has the disadvantages with none of the advantages of parochial schools. It accentuates differences between religious groups and particularly between the three great faiths by herding each group of children off by itself. The Jews are justified in opposing it for the same reasons that they are in opposition to parochial schools. Religion is still something special which people elect just as some might take painting and others the study of the violin. It has not been introduced into the basic curriculum of the school.

The effort to teach religion by assigning it an hour a week would not be effective even if it were directly included in the school curriculum. This method has been tried in private secondary schools and in denominational colleges with their required chapel and Bible. We know out of this experience that religious attitudes and religious experience are not developed in this way. They grow out of the whole life of the school and are influenced by the teaching and the attitudes in the various classrooms. This is what the Catholics rightly emphasize; and even where they have complete control of the children in a parochial school, they do not depend solely upon special hours of religious instruction for religious education, but upon the entire atmosphere and influence of the school. Teaching religion is something far more basic than can be accomplished in an hour a week for religious instruction, however arranged and however well done. The dominating influences upon the children will still be their total school life and the neutral or antagonistic attitudes of their teachers will be more influential than a single hour apart from the school in some neighboring church.

This plan also has the disadvantages of required courses in the Bible and required chapel attendance. There is enough of truth in the accusation of certain public school leaders for the church to take it seriously. They say: "You have failed in getting children enlisted in the religious education you already have and so you are asking the school to become disciplinarian for you and require their attendance." The advocates of weekday religious education are expecting it to accomplish something that it cannot accomplish.

The second claim for weekday religious education should also be examined. Does weekday religious education offer children instruction in religion which is comparable in standards with other school subjects and better than they can get in the Sunday school? The answer is: Yes, but not better religious education than the Sunday school could offer if it were to become a real church school and if comparable time and effort and money to that required for adequate weekday religious education were used in the church school.

The assumption of many advocates of weekday religious education is that education in religion is instruction in the Bible, in church history, and in other subjects. This conception of education as instruction in subject matter still dominates a majority of public schools. There is no question but that better instruction can be offered by a paid and trained teacher under public school standards than can be given in the average Sunday school. Instruction is an important element in religious education at its best, but such instruction to be really effective has to be integrally a part of a larger educational experience. Children are nurtured in Christian life and experience, not by knowledge of the Bible or the creeds of the church per se, but through their choices



and their experiences in home and school, church and community. This fundamental insight of Horace Bushnell of more than three-fourths of a century ago has been confirmed by the latest findings of educational psychology. An experience-centered curriculum represents the effort to embody this fundamental emphasis. If religious education is to be effective, it must be integrally a part of the life and experience of a Christian group, such as may be found in a home or a church.

The difficulty with weekday religious education is that it introduces another atomistic element into the already broken-up experiences of children. Weekday religious education is integrally related neither to their life in the school nor their life in the church. The experience with weekday religious education during the last twenty-five years has made this evident. Since Christian life and experience are nurtured in the fellowship of a Christian group, we must focus our attention upon the participation and experience of children in the life of the family and the life of the church. Weekday religious education results in the church's not facing its fundamental problem with children, but attempting to solve it by putting them into classes one day a week under public school coercion.

Until the church takes seriously the time it now has or might have with children, as the Jews have done, it will not find a solution of the problem by being granted an additional hour a week. The church has shown in its budget of how little importance it has considered the educational aspects of its work. If the Sunday school is really to become a church school, it will require money for its support. But even more fundamental changes are necessary.

Protestants will have to learn how to cease making work with children an appendage of the church, with a little instruction on Sunday morning or during the week, and how to bring children integrally into the life of the church. Children are not merely potential adult members; they are junior members of the church. But more than calling them members will be necessary. They must be given an opportunity for significant participation in the life of the church as church. This will mean more activities of adults and children together. It will require more thorough attention to worship upon the different age levels. It will require provision for children to participate more significantly in the plans and policies of the church. It will mean that the minister will cease thinking of himself as related chiefly to adults and that he shall become in fact the minister of the

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A Case for the Weekday Church School

By HAZEL A. LEWIS

WHEN religious leaders in a city or community become concerned about what is happening to children, some good is likely to come of it. When they discover that the solution of the problem calls for a program of Christian education which is the result of careful study, expert help, and hard work, something better will probably result. When they realize that the widest possible cooperation is

necessary, consistent with preserving certain essential spiritual values, the best results can be expected. Whether the community or parish type of weekday school is considered most desirable in a particular situation, it will still be a better program if those who carry it on help each other.

Perhaps every such group of leaders should start from the very beginning and work out a solution to meet their need. Although this frequently proves to be a wasteful process, it is equally wasteful to accept the first plan which comes to their attention and seems good. It is true that much careful investigation, good thinking and judgment, competent study, which are available, are never used. However, the permanence of plans already in use is uncertain, and quite possibly the best plan has never been found.

When responsible Christian leaders have decided that in their particular situation a program of weekday religious education will be an effective means of reaching larger numbers of boys and girls and of bringing Christian truth and experience into their lives; when they have faced the situation together, have worked with public school leaders and teachers, and with all other agencies working for the welfare of children, some of the greatest values of weekday religious education at its best will begin to be realized. At least the way is open for their realization.

The very fact that the needs of children have been recognized, that a plan has been sought, that the processes of cooperation have been entered into, has in itself certain spiritual values.

Granting that the results are finally to be appraised in terms of the children's growing experience and knowledge, it is still proper to see and evaluate the experiences of these who make the program possible. For they are the persons who are helping to make the world in which children must live and

Miss Lewis, editor of elementary publications for the Disciples of Christ, has a broad basis of experience upon which to judge the work done in weekday church schools. Her detailed survey of the curriculum needs in seven centers of weekday religious education led to the launching of cooperative texts for use in these schools. She is chairman of the advisory committee of children's publications which recommends the publication of texts for weekday and vacation church schools used by many denominations and local councils. During the last year she has helped to establish a system of weekday church schools in her home city of St. Louis. She is a valued member of the Educational Commission of the International Council and was for ten years chairman of the Committee on Religious Education of Children.

grow up. It is to be seriously questioned if the leaders who form an organization, appoint a committee, call in experts, give a certain amount of advice but never participate in the actual process of building the program, realize either for themselves or the cause the good latent in the situation.

When public school administrators and principals have been asked to face the children's need of religion, when religious lead-

ers have studied the public school curriculum to discover not only the background it offers but the aspects which religion may enrich and interpret, both groups have gone through an educational experience. Perhaps for the first time church leaders become aware of what is meant by social science studies in the public school and of what the public school objectives are in this field. In many instances public school principals and teachers will become acquainted with the objectives of Christian education.¹ Some one said after a series of committee meetings outlining objectives and curriculum for one weekday system, "It has been a good piece of adult education even before the schools hold a session."

If the five recommendations of the section on "Religion in the Lives of Children" in the General Report adopted by the White House Conference on Children in a Democracy,² were discussed together by public school and church leaders, the community would begin to be a better place for children because adults were more aware of their needs. The process of arriving at objectives, of selecting curriculum materials, of working out schedules, of evaluating equipment, of setting up standards for teachers and of interviewing prospective teachers, arranging opportunities for advanced training, making plans for supervision, establishing contacts with parents, are all aspects of a great educational adventure. There are those who shudder at the thought of anyone other than the most expert and experienced professional

worker touching any of these processes. Certainly the best help that can be secured should be made responsible for the general direction of the undertaking. But the average community or city has in it minis-

¹ The term Christian education is used here even though a community program of religious education will of course include Jews.

² *Children in a Democracy*, price 20 cents, Superintendent of Documents, Washington, D.C.



Photograph by Ellis A. Hinsey

ters and lay leaders who have had excellent training in religious education or who have had a continuing experience combined with study which makes them well qualified to participate in planning and carrying forward a program of weekday religious education. In many communities there are churches having directors of religious education who can supervise various aspects of the program. One of the values of weekday religious education is to make available the ability of all these persons for the good of all the children. Therefore, the fact that there is a weekday school has a certain value in itself because of the experiences leading to it and the experience of carrying it on.

The nature of its relationship to the public school will determine whether or not a weekday church school is at its best. If either group of teachers feels itself superior to the other or is unappreciative of the other's objectives and work, the effect upon the children is harmful and the program is defeated. The relationship does not depend wholly upon good administration, though that is important; it is a personal matter and can be cultivated.

But in the final analysis the value of any educational program is its effect upon the persons for whom it is planned. What experiences will the children have had through the weekday church schools?

If the objectives are worthy and the teaching is good, the children will have become aware of God in new and challenging ways. Indeed some of them will have met him for the first time. They will have made new discoveries concerning a way of life and of living that is good though it is not easy. They will have made new discoveries concerning Jesus and have faced the experiences of their everyday lives at home, in the community and in the whole wide world in the light of his life and teaching. They will be better equipped to meet problems of honesty and fairness on the basis of love. They will have developed new appreciation of persons of other races and faiths. They will have come to know the great souls of all time who have loved and served God. They will look up at the sky at night and see not only an orderly sequence of planets and stars, but a universe with God active in it. The Bible will become increasingly valuable to them because of their greater skill in using it and better understanding of its message.

There are other marginal learnings which are important. The fact that the study of religion comes in the day's work along with reading, social studies, arithmetic, and other subjects gives it a new relation to life. It is interwoven in the fabric of life as it may not have been before. Contacts with ministers, with teachers of religion, with special resource persons, take on a workaday aspect not felt before. Some children who went into the sanctuary of a church to see certain symbols there, as part of a brief study of church history, felt the quiet and beauty of the place and one child said, "I never saw it all before; there was always somebody big in front of me!" In other ways, children have an opportunity to get directly at places, persons and ideas.

Idealistic? Of course. There are almost as many possibilities for harm as for good in the set-up of a weekday church school. This is a risk one must take in any venture, even an educational one and even more so in a religious enterprise. The nearer an undertaking comes to the mind and heart of persons, the greater the possibilities for good or ill. But, at its best, the weekday church school offers a way for religion to become operative in the lives of children, and the best is not unattainable. There has been enough ex-

perience with a sufficiently wide range of administrative plans, to give any group of leaders a basis for study.³

If the purpose is to help children and youth grow religiously and if leaders will work intelligently, persistently and devotedly to that purpose, the weekday church school will provide an effective means of achieving the highest ideals of Christian education.

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children. He will need to cease thinking of the pulpit as his chief responsibility and he will need to become the president of an educational institution. In such a program there will be opportunity for much education in the instructional sense, out of which will come literacy regarding religion; but it will be integrally related to the problems children are facing.

The churches have a right to ask that in the community time-table there be a place for the activities of the church. This is a fundamental issue in many communities. The school has extended its control over children for a longer and longer time so that it is very difficult for the church, or indeed for any community agency, to have adequate time because of the pressure of home work and of school activities. Home life suffers from this also. If religious education is to be carried on in the church, it will require more than an hour Sunday morning. A three-hour session will be needed on Sunday and there should be opportunities during the week. It may be that the churches will need to join with other community agencies and with the homes in asking for certain "free" time. This would be different from "released" time because it would mean that the school does not take responsibility for it and because it would enable the church to organize an adequate program of religious education around the life of the church.

This strengthening of its own educational work is a primary responsibility of the church. But church leaders need also to face the question for which weekday religious education is offered as an answer; namely, how to put religion back into the publicly supported education of children. In facing this problem, the church must recognize that many of the values for which the school stands are the same as those of the church. In character education and education for democratic living, the school is an ally of the church as of all those who believe in the finer ideals of our American life. But this is not all of the school's obligation. The function of the school is not to teach sectarian religion any more than it is to indoctrinate children for some particular political party. Nor can it solve the problem by teaching some lowest common denominator of religion on which all would agree. But just as the school cannot do its job unless it deals with social issues both historically and as they manifest themselves in current life, so it is not meeting its obligation unless it deals adequately with the place of religion in life.

The issue is here no different from that with reference to all controversial questions. Because of the taboos upon sex, physiology has been taught for years as if men and women had no sex organs and were sexless beings. The result has been harmful. We are now facing the issue as to whether the school can deal with various political and economic

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³ See Bulletin 601 "The Weekday Church School." Price 35 cents. International Council of Religious Education.



Let's Teach Religion in the Public Schools

By WILLIS A. SUTTON

Photograph by Ellis A. Hinsey

MR. SUTTON, Superintendent of Public Schools for the city of Atlanta since 1921, and past president of the National Education Association, is one of the large group of public school men who believe that the fundamental elements of religion can and should be taught as a part of the work of the schools. Mr. Sutton is an active churchman as well as an educational leader. His interest in religion is reflected in his writings as well as in his administration.

RELIGION is so fundamental to the life of man that it must be a part of his everyday existence. Since this is true, there can be no valid reason why it should not be a part of his life in the public schools.

Many motives led our forefathers from Europe to a new life on the Western continent. Religion may not have been the dominant one, but it constituted one of the most important reasons for seeking a new land. The financial backing of Columbus had as a basis the making of converts to the cause of religion. Colonial life was a religious life; churches were planted, preachers were licensed, and religion became a prominent note of the western world. Schools were first established by religious societies. Even the great universities were founded for the training of ministers. Religion entered into the adoption of the Constitution of the United States and was well expressed by Franklin who insisted that "since we cannot agree among ourselves, let us ask God for Divine assistance." Every ceremony in American governmental life, from the simplest unit from the smallest township to the inauguration of the President of the United States, uses religion and the Bible as a means of swearing in officers.

All this denotes that we as a people believe that religion lies at the heart of our government as well as of our individual life. Why then should religion not have a part in the public schools that is in keeping with its accepted importance in our history and our thought? The reasons are well known, no doubt, to readers of this magazine and need not be taken up in detail here.¹

In spite of the trends in our practice since the nation was founded that have increasingly separated religion and the schools, it is the writer's conviction that religion can be taught in the public schools. And it can be taught without danger of creating the sectarian prejudice that has had so much to do with taking out of the schools those general

elements of religion that our "fathers" evidently expected them to teach. This can be done without taking sides with any particular creed or doctrine, or the special views of any sect. For, basically, religion is concerned with two fundamental ideas or experiences, first, man's relationship to God, and, second, his relationship to the universe about him, including his fellow man.

One need not even define God to believe in him. In fact, if one could define God it is to be doubted whether he could believe in him, because his God would be no larger than the concept created by his own limited mind. But we can help each youth of the nation to become aware that there is something bigger than himself; something greater than all of us; some reality that causes and sustains the world so fascinatingly revealed in the classroom of science; something beyond us that we may not fully comprehend nor understand, but in whom we may believe and in whose eternal goodness and justice, though incomprehensible to us, we can anchor ourselves; in fact, we can help him to become aware of God. This is not only the beginning of wisdom but it is the beginning of education. All of the sciences and all of the humanities and all of the ideals of our race run back to one single sentence, marvelously and wonderfully expressed, "In the beginning—God." The public schools can and should teach such an idea.

When the schools have taught this fundamental idea of the existence of God, of a Supreme Being who, in the definition of multitudes, is omnipotent, omniscient, all merciful, all loving and just and who presides over the destinies of men, they have given a firm anchorage to youth. They have put into effect the statement of the Department of Superintendence of the National Education Association when, in its Sixth Yearbook, it declared that: "Man craves more than a knowledge of himself, of nature, and of organized society. He hungers and thirsts after righteousness. Knowing his own imperfections, he feels that somewhere there is perfection. The great universe calls to his spirit, and unless he ignorantly or wilfully closes his ears, he hears the voice of God. The individual soul reaches out to orient itself in the universe and to find its place of labor and of rest. No partial view suffices. Only the view of the whole will make it possible to interpret the meaning of day by day experience. When this orientation takes place, life assumes poise, dignity, grandeur. Otherwise its striving, its struggles, its achievements seem trivial and insignificant." It is time that the schools took seriously this injunction.

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¹ See article by Dr. Sweet above.

What Sort of Religion?

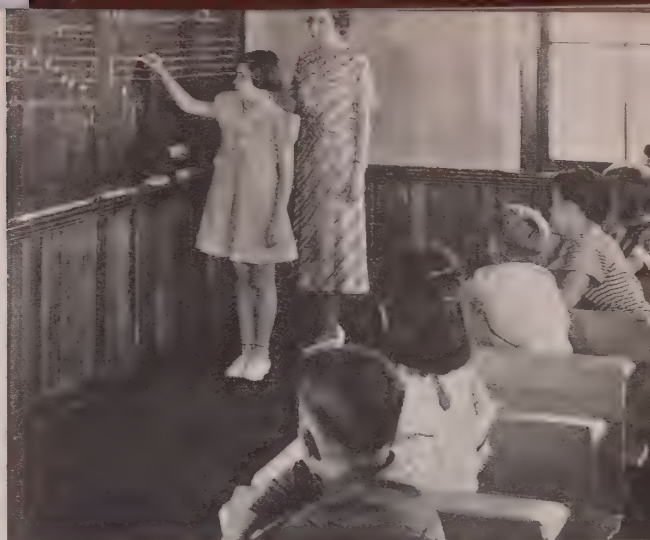
By GEORGE A. COE

Photographs by Ellis A. Hinsey and
the Brooklyn Federation of Churches

MORE THAN ten years ago Professor Coe retired from the teaching profession, where he had completed thirty-nine years of faithful service in classrooms at the University of Southern California, Northwestern University, Union Theological Seminary, and Teachers College, Columbia University. His leadership in the field of religious education did not, however, retire with his teaching service. He has continued a pioneer whose thoughtful and stimulating writings are eagerly followed. The relations of public and religious education have been of particular interest to him in recent years. At the meeting last May of the Religious Education Association, Professor Coe gave an address on "The Place of Religion in Education for Democracy" which provoked extended discussion of this theme. This article will be of especial interest following the one by Dr. Sutton.

A PROFESSOR of church history said recently: "Public education is indirectly the greatest religious force in American life today." One may well ask, Why this "indirectly"? Why should the public schools be at all reticent with respect to the religious factor in our culture? Why not include in the study of history an outline of the development of religion as well as of government? Why not make pupils acquainted with the churches in a community as well as with the fire department? Why not open to pupils the contrasts among sects just as the best schools now handle various controversial social questions? Why should not intelligent appreciation of religion be cultivated as well as intelligent appreciation of "our country"? Appreciation, that is, through analytical understanding of contrasts and alternatives? This is the democratic way of dealing with any social question; it is the way that religion will be handled by the public schools whenever they become unqualifiedly democratic. The principle of separation of churches from the taxing power would not be violated thereby, for this principle does not exclude religion but only sectarianism, and a fully democratic handling of religion would be the exact opposite of a sectarian handling of it.

Our problem, then, amounts to this: Why are our schools so incompletely democratic? We shall discover a part of the answer if we note that religion is not the only factor in our culture towards which reticence is practiced. Intelligent appreciation of our country itself has still to struggle for a place in the schools. Not yet have we fully emerged from the chrysalis stage of teaching in which patriotism is engendered by unintelligent salutes to a flag! Only a minority of our teachers feel free to open to pupils the whole truth about our national conduct, the economic conditions under which we live, the social injustice that is practiced in our own country, and the wastes and inefficiencies of our ac-



cepted culture. Our most alert teachers and administrators are at this moment struggling to secure for all schools freedom to open to pupils the simple actualities of history and of present society. It is certain that the citizens of a democracy need such knowledge; it is certain that the deepest loyalty to our country springs from an intelligent grasp of historic and social contrasts. The obstacle to such teaching lies in the fact that, measured by democratic standards, our culture itself—the accepted ways and convictions of the people—is immature.

Has the reticence of the schools with respect to religion a similar ground? The answer is not obscure. The religious factors in our culture certainly include some of the foundation principles of democracy, but the practice of these principles cannot be said to characterize even American religion as yet. What shall our schools do with religious traditions that make reservations with respect to democracy, and even sanctify these reservations? Let us contemplate a case in point. The notorious Dayton, Tennessee, trial (sometimes satirized as "the monkey case"), through which a teacher was displaced because he unfolded to pupils ordinary scientific notions of evolution—this case, together with anti-evolution laws in three states, is an instance of putting a prevailing religious culture directly into the school curriculum. It was done by an anti-democratic process. The democratic way of dealing with the question of evolution is clear, namely: in friendly converse to consider the evidence with a willingness to let one's ideas be modified thereby. To exclude this process from the schools by law is sheer arbitrariness; it is as undemocratic as the Nazi control of teaching with respect to race relations.

This is, of course, an extreme case; therefore a theoretically easy case for persons who argue that the religious factor in our culture can go at once into the school curriculum. It is safe to say that few of these persons would justify what happened at Dayton, but where in their argument is there provision against such happenings? If we believe in democracy, should we not subject every proposal for the teaching of religion in the public schools to this test: Does it provide for a democratic approach of both teachers and pupils to the facts and the beliefs involved? Or, does it, on the contrary, assume the conclusion of some pre-democratic procedure, and ask the school to hand over this conclusion to pupils? Does it provide for frankness with respect to shortcomings in the conduct of religious bodies? Or, on the contrary, does it assume that these bodies will be char-

acterized, in such presentation, by their virtues only?

The proposal to "teach" in the public schools the common elements in Catholic, Protestant, and Jewish faiths does not satisfy this test. For no comparison of these faiths—either in point of belief or in point of conduct—is contemplated, but only a handing over of what the three are supposed to hold in common. To teach as true what they hold in common without bringing out the contrasts and contradictions among them would be undemocratic. Would it be, indeed, transparently candid? These three do not, in fact, agree among themselves upon such basic ideas as the nature of God, and the nature and content of duty; nor do the three, taken together, adequately represent the religious factor in our culture. There are other types of religion and of attitude towards life, some of which have had a profound influence upon our culture. Our citizens are entitled to an equal knowledge of all of them. It is true that Catholics, Protestants, and Jews together constitute a majority of the population. But how, in this part of the world, can a majority religion, even if we grant that it exists, seriously ask for a monopoly in public instruction?

It will be well to bear in mind certain truths that come to light through the historical and psychological study of cultures. One of these truths is that religion in general does not exist. The religious "factor" in our culture is a set of specific factors. A second important truth is that, however much we idealize "religion," every particular religion has faults as well as virtues; and the third truth is that each of these religions insists upon dealing with its faults in its own way. Some religions would like to have their virtues recognized by the public school, but not one of them would consent to have its faults as much as mentioned there. Not one of them would consent to unrestricted comparison of competing faiths. It is because of these actualities of our culture itself that the public schools are obliged to be reticent with respect to religion.

The upshot of these considerations is not that we should keep religion or any of its great themes out of the schools, but that we should keep democracy in them, and that we should welcome religion into the schools whenever it is ready to enter by the democratic door instead of attempting to climb up some other way. In the long run this policy will work to the advantage of religion itself precisely as a parallel policy in civic affairs is in the interest of the profoundest patriotism.

To these remarks a postscript is in order. Many persons assume that only through instruction in the schools of the whole people can religious influences effectively reach the

generality of the rising generation. As a rule, this assumption includes a second assumption—that transmission of concepts by telling is the basic process in character education. Both assumptions are inaccurate. The second one has been discredited by various studies, of which the Hartshorne and May *Character Education Inquiry*, because of its rigorous methods, is outstanding. The direction that character takes is determined by something more concrete than concepts and beliefs; human associations and activities are primary. The basic problems of character education are identical with the problems of wholesome living in families, neighborhoods, towns and cities, and groupings of many other sorts. The growth of motives is by no means coincident with the acquisition of formulas that describe, explain, or justify them. The experience of a worthy satisfaction can be an awakener of personality, and such satisfactions and awakenings can become infectious on their own account. This is why the influence of churches never is measurable by statistics of membership or of children reached by formal schooling of any kind. In short, the main instrument of religious education already is within reach of the churches

Our Educational Dilemma

(Continued from page 7)

sults." At the meeting of the American Federation of Catholic Societies in 1906 the following declaration was adopted setting forth the Catholic position on the public schools:

First, let no public moneys be paid out for religious instruction in any school; secondly, let the educational per capita tax be distributed for results in purely secular studies only in our Catholic schools, our teachers receiving their salaries as other teachers receive theirs; thirdly, to obtain these results let our schools be submitted to state or city examinations.

Catholics as well as Protestants point out that less than one half of the children of school age in the United States receive any religious instruction whatever. No one doubts the truth and the seriousness of this fact, but most, if not all, non-Catholics will question the wisdom of the solution to this serious defect in American public education that is offered by Catholic leaders. The basic freedom of all our great freedoms—liberty of conscience, freedom of speech and of the press, and free government—is complete religious liberty and the complete separation of the church from the state. The turning of education over to the church, any church, would be a long step in the direction of the limitation of the great freedoms which are our most precious possessions.



The Real Issues

By HUGH HARTSHORNE

THE CONCLUDING article of this series is fortunately not called upon to criticize in detail and seriatim the views expressed in the five other articles. What is needed is clarification, not controversy. It may be of some help, therefore, if attention be directed to some of the major issues these articles raise or fail to raise, regarding both the facts and the proposals presented.

The issues as to facts are both historical and contemporary. The issues as to proposals center on sundry philosophical (or theological) and scientific presuppositions.

THE HISTORICAL FACTS

Much of the current discussion regarding religion and public schools seems to take as an established and obvious fact that in preceding generations religion was really taught in public schools and that it has been removed. Dr. Sweet's careful historical survey notes that the whole idea of separation of church and state arose in a context of social problems which did not include education. Public schools had not yet been established. Private or church supported or conducted schools naturally included what was thought to be religious education, but apparently neither churches nor schools reached a large proportion of the population. The question naturally arises as to whether the emerging public schools of the early and middle nineteenth century and the high schools of late nineteenth and early twentieth centuries actually did contain significant religious teaching which in recent days has been dropped.

It is of interest in this connection to note the apparent ambiguity between the situation of a century and a half ago, when relatively few were connected with churches, and the situation today when over half the population is so connected. Seemingly with the spread of church connections there has come about parallel change in the entire cultural milieu—a change which has substituted for religious motivations and sanctions a so-called secular philosophy of life. The public schools arose in the midst of this cultural change and were a part of it. But in replacing the church controlled schools they did not also displace religion as formally taught, since this was also the period of the rise of the Sunday school, which provided religious teaching of the same sort as the older religious schools had had, but for a far larger proportion of the population. Even this vast increase in religious instruction, however, was not sufficient to stem the general shift in cultural values from the religious to the secular.

CONTEMPORARY FACTS

Another assumption of current views seems to be that the schools of America are today irreligious or anti-religious. Such assumptions demand both analysis and investigation. If by religious teaching is meant the sort of teaching that goes on in Sunday schools, it is probably true that this does not characterize public schools and it may also be true that

As Research Associate in Religion at Yale University since 1929, Professor Hartshorne has guided a number of valuable studies in religious education. Earlier he gained recognition in research through the Character Education Inquiry conducted by Teachers College, Columbia University. He is best known to the rank of religious education workers for his books on worship and for *Character in Human Relations*. With penetrating logic, after having read the preceding articles, he here clarifies the issues raised.

it never did characterize public schools. That is, children are not "taught" specifically that there is a God, what he is like, what he demands of his children, nor the more detailed doctrines of individual churches regarding the way of salvation. But there is no evidence extant that schools generally set out to teach that God does not exist, or that, if he exists, he has a character other than that held by any religious group, or that the conventional duties of religious-minded people should not be observed. Indeed it might well be questioned whether the moral phases of religious teaching, involving concepts and habits of good behavior, have not been far more thoroughly inculcated through public schools than through Sunday schools. In spite of the shift from a religious to a secular culture, the country is probably far more conventionally moral in its general conduct than was the case when the churches, as exponents of the religious heritage, conducted the schools and dominated the common life.

When one goes beyond specific dogmas and conventional morality and seeks to find the genius of religion in the emancipation of the human mind for free association in creative living, the grounds for asserting the irreligion of the schools take on a different complexion. Investigation of the facts might reveal that instead of becoming yearly less religious (in this sense) the public schools are outstripping the churches in their essentially religious transformation. It would not be the educators who would be held accountable for delay in this transformation, but the lay powers which obstruct the reconstruction of the schools. If the churches want the schools to include religion (of this sort) the place to begin would seem to be in the control of boards of education.

PROPOSALS

It is when one begins to consider proposals that he realizes the need for clarity of view regarding both the function of schools and the nature of religion. The articles preceding this have dealt quite specifically with some of the issues that emerge when it is proposed that religion be returned to (?) or introduced into the public schools.

For example, religion is a weasel word. As used by the ordinary Catholic layman it means something quite different from what it means to the ordinary Protestant layman. And again the ordinary Jewish citizen has his own conception of what religion means. Among professionals the divergences are even greater. One of the chief dangers to progress is this ambiguity of terms. Enthusiasm or even fanaticism is aroused for or against a proposal because it contains a word like religion. "Of course we are for (or against) religion," which is entirely meaningless. The same is true of assertions regarding the proposals of teaching about God or duty. These words means quite different things to different people.

Consequently when it is proposed to introduce religion into the public schools as an integral part of the school

program, there is no escaping the problem as to what religion is to be thus taught.

Acquaintance with opinion on this point should make it clear that the religious views that would be advocated would be those acceptable to school officials, and their views would, in turn, be the product of their own religious training or the views of those to whom they looked for religious authority.

There is no use in blinking the distinction here between the Catholic view and that of other churches. Where Protestants predominate and control the schools, the resulting Protestant conceptions of religion are unacceptable to Catholics. And vice versa.

But a further distinction is still more significant. Official religion in a public school is or must become a state religion. Public officers must approve what is taught. They do so now. In a homogeneous community, this may temporarily reveal no difficulties. These will arise when official or state religion, taught with the authority of the state, not that of the church, diverges from the teaching of the churches. The argument for public school religion is that such teaching would give prestige to religion. Exactly. But to what religion?

There are a few final queries which need to be borne in mind. These are also raised by the articles of this symposium.

The first relates to what teaching religion really means. If it means conveying religion, or fostering religious interpretations and conduct, the possibility of doing so by special lessons, whether in school or out of school, whether in weekday sessions or Sunday sessions, is quite remote. Religion is acquired as a personal way of life by participating in a religious community. The school is not such a community. It might become one, it certainly approaches it in some of the rural experiments in which the school is the center of community life. But as now organized, it is not that sort of social institution.

But if teaching religion means teaching *about* religion, in order to acquaint pupils with the facts of religious history (about which the churches do not agree) or about the differences among churches (which some religious groups would oppose as dangerous) or with religious literature, or religious ideas as these come up in any subject, then the whole question becomes one of expediency. If religion is to be a part of the curriculum it must be treated like other parts. As Dr. Coe brings out, this means an open-minded democratic approach to religious phenomena, historical and contemporary. Where community sentiment makes this possible, it is a proper function of the schools. But if teaching about religion means teaching as true, in accordance with some preestablished authority, any religious doctrine whatever, the seeds are sown for the continuation of the religious revolt that has characterized the past century. By no possibility can religious motivations be recovered through the medium of self-instituted authority.

If democratic teaching about religion is impossible within the public school, there is still left the weekday school and the Sunday school and such other ways of leadership as churches and private agencies may develop. These, too, need appraisal, and Dr. Elliott has drawn attention to some of the problems raised in carrying out the plans advocated so persuasively by Miss Lewis. It would be only common sense to study the situation with Dr. Elliott's queries in mind before launching on a vast and expensive program of

released time in an attempt to solve this difficult problem.

The parochial school problem is one which at present is critical for Catholics chiefly. Were the public schools Catholic controlled the situation would be reversed, but the existence of a general Catholic majority would, according to official Catholic views, preclude the exercise of religious liberty. If Protestants and Jews cherish this liberty, they would do well to avoid situations in which they can be maneuvered into relinquishing it for the sake of some illusive and specious harmony. Religions differ. In a democracy they are permitted to differ. If we glory in this liberty, we can do so only because we glory in our differences. Our problem is not to teach one religion but to deal democratically with all religions and to preserve for us and our descendants the right to differ.

CONCLUSION

From the discussions embodied in these papers, a reader might draw any one of several conclusions as to future policy. The validity of such conclusions will depend upon further research and experiment.

As a basis for both study and experiment I suggest that efforts to include religion in the official program of public schools be placed in a community setting, in recognition of the fact that schooling is not education but only a part of it. Other agencies and activities are equally concerned. Just what shall be contributed by each agency should be worked out through conference in each community. But no matter how homogeneous such a community may be, it should not forget that religion thrives in proportion as it is free. There should be no relinquishment to public officials of the prerogatives of religious institutions.

In some cases, the study of religion may be included in a school curriculum on a par with other subjects of study. This would be safe, however, only where the revision of the school program has proceeded to the point where all subjects can be treated in an open-minded and democratic manner. Otherwise religion becomes a dogma taught with the authority of the state.

In all cases, the influence of the school teacher and school program may make an indispensable contribution to the religious growth of children by stimulating social responsibility, respect for others, an idealistic outlook and the techniques of democratic living. In such an atmosphere incidental references to religious facts and institutions might be not only tolerable, but extremely helpful.

Finally, the religious nurture of the individual within a particular religious community remains the primary job of the churches and homes. Were they doing this job well, there would be no problem of prestige, and children would be as wholeheartedly absorbed in church activities as they are now alleged to be in school work. Such church work is carried forward both on Sundays and week days, and in any well intentioned community there should be no difficulty, when all are in earnest about it, in working out a community schedule which would distribute the children's time among the weekly activities in an optimum manner.

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International Journal of Religious Education

Another Milestone

Recent Developments of the United Christian Youth Movement

By IVAN M. GOULD

THE MONTHS from June to September have been important in the progressive development of the United Christian Youth Movement. In June the Committee which is in charge of planning the Movement, met at Lake Geneva and during July and August six Regional Planning Conferences were held across the United States. The purpose of the meeting in June was to discover how to relate the Movement to the needs we face today and to discover how the Movement might move and become real and vital in the lives of Christian young people. The purpose of the Regional Conferences was to "arouse Christian young people to the need for and to help them to discover the method of united and specific Christian action in their communities in dealing effectively with social issues of local and national scope and to realize their unity in the world's Christian community."

In many ways the Committee meeting and the Conferences exceeded the highest expectations. The United Christian Youth Movement needed just such a summer as it had this year.

Six years ago a group of young people met at Lake Geneva with the high resolve that Christian youth should build a new world. The writings and declarations of that period indicated the serious realism of the time as well as the popular optimism reflected in the slogan. In a few months the idea emerged that if young people from many denominations in the United States and Canada did anything about their convictions there would be created a United Christian Youth Movement. The keynote became cooperative Christian youth action and in many states and communities Youth Councils emerged and old ones took on a new purpose. Youth Action guides were issued, a nation-wide series of city conferences were held, Armistice Day observances were sponsored, a Christian Youth Conference was convened at Lakeside, and service projects such as the Spanish Child Feeding Mission of the American Friends Service Committee were endorsed. Last summer the Committee on the United Christian Youth Movement became the agency through which the large majority of the American delegation to the World Conference of Christian Youth in Amsterdam was selected.

No matter how impressive the list of activities of the United Christian Youth Movement might be, it is all too true that the Movement has been one of leaders and that the average member of a young people's group has never been conscious of it. The insistence that the Movement should not become an organization with a separate membership has made the idea rather nebulous and yet has saved it from becoming a divisive influence in youth work. The Movement must still be regarded in its infancy but must also be thought of in terms of its potentiality. It may become the greatest youth program that has been before the Christian young people of America. It was because of the realization of these pressing problems that the Committee meeting and Conferences were called for this summer.

The Central and Eastern Conferences took over the

former International Council Camp Conferences. The Rocky Mountain Conference took the place of the youth camp held in recent years under the Colorado Council of Religious Education. The Conference in the Northwest took the place of a conference held for the last two years in Oregon while the Southwest and Southern Conferences were entirely new enterprises. Provision was made for a few adult delegates to serve as advisors to youth groups in their state or community and where needed as counselors. The total number of people attending the Regional Conferences, as official delegates and leaders, was 812. They came from 27 different denominations, 44 states, the District of Columbia and Ontario. The work in each Conference was done by commissions which were related in general although not directly, to the ten areas of the program of the Movement.

Most of the leadership for the Conferences was taken from the immediate region although a few people in each Conference were there by special assignment. Mr. R. H. Edwin Espy, General Secretary of the Student Volunteer Movement and the Executive Secretary of the World Christian Youth Conference in Amsterdam, attended four of the six Conferences as did Dr. J. Carrell Morris, Chairman of the United Christian Youth Movement Committee.

The young people definitely faced the crisis in which they are now living and stated just as definitely their Christian convictions. A statement was presented as "A Call to Christian Youth" before the Committee meeting in June which was adopted by most of the members there. It was used as a basis for statements of Christian conviction adopted by the Regional Conferences. In part this statement said, "Whatever may be the duty of those who follow temporal leaders, we believe that the Christian has a higher duty. His first loyalty is not to man nor to any manmade state or political system. It is to God Himself. It is our conviction that in this day and in this hour there needs to be sounded forth a clarion call to youth to give themselves to this higher loyalty, forsaking or subordinating all lesser loyalties, however good in themselves, and committing their lives to the doing of the will of God for man and for society. . . . We call upon all our Christian comrades in this land and across the world to do likewise, knowing full well that for all of us it will mean self sacrifice, and that for many it may mean—and that in the near future—unpopularity, suffering, persecution, apparent defeat, and even death. Only thus can God's kingdom come and his will be done 'on earth as it is in heaven.'"

The question of conscription for military service cast a shadow over each Conference. In most Conferences the opinion was against the passage of the Burke-Wadsworth Bill although in the Central and Eastern Conferences there was a sizeable minority for it. For instance, on the question, "Do you believe in the principle of conscription in times of emergency before the country is actually at war?" the Central Regional Conference voted No—139, Yes—74,

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The Museum—A Neglected Resource

By MARGARET O. BECKER*

Here is an interesting way to teach the Bible you may not have thought of. Many cities have museums and art galleries which are accessible also to rural communities and small towns within driving distance. These valuable resources could be used by church school teachers with several age groups.

IN EVERY LARGE city and in many a smaller one as well there exists a reservoir of teaching aids seldom tapped by the church school. This neglected resource is the museum and art gallery.

Behind their impressive walls live rich visual records of men and women who lived, struggled and rejoiced in the very times and places which the Scriptures chronicle. Here lies the satisfaction we all derive from an illustrated story, the sense of actually re-living the experience of others against their own back-drop of time and place. By this means we can help clear away the haze of unreality which too often clings to a child's concept of Bible stories.

Exploring Possibilities

A fundamental rule for the teacher who considers using the museum is: Go straight to the head of the institution; explain that you want to know what available material will make a certain period of Bible history more vivid for your particular age group. You can count on the fact that most museums offer displays on Egypt, to illustrate the stories of Joseph, Moses and Jeremiah; on Mesopotamia from the time of Abraham to the fall of the Hebrew Kingdoms; and on the Roman Empire for all the New Testament.

The director of the museum, who is often a trained educator, will make practical suggestions on the material at hand as well as the most effective way to demonstrate it to children or adults. He may even provide a special guide versed in the interests of young children who will be able to work with the teacher on her specific needs.

In any case, you, as teacher, will now want to take yourself on a scouting expedition through the section of the museum which the director has suggested. If possible do it with a guide. After that, spend a morning in the library soaking your mind and imagination in the country and period you are to explore. *The National Geographic Magazine*, a children's encyclopaedia, a good map and chapters from Breasted's *Ancient Times* will put you in possession of a whole world of facts to illumine your own class teaching and the trip to the museum, which by now you are sure to be going to take.

Planning the Trip

Even if your proposed tour involves an automobile trip to some neighboring city, it can readily be managed if planned well in advance. Select your date early in order that the museum may give you their very best leaders, and let your class know the date not less than two weeks in advance.

Sharing responsibility for the trip with the parents of a children's group will not only relieve the teacher of bur-

dens but will increase the interest surrounding the project. Get the Class Father to act as transportation manager, while the Class Mother makes arrangements for that essential—a portable luncheon. For museum-journing creates real appetites!

Preparing the Class

The most creative way of rousing interest in a museum trip is to build up during the presentation of the story such a body of questions that the class will feel genuine relief when you suggest that there is a place where the answers can be found. Their questions will range all the way from "Why did the Pharaohs build such big tombs?" to "How could Paul cover so much territory?" and it remains the teacher's privilege to introduce the class to first-hand information in the gallery's three-dimensional presentation.

Juniors Discover Egypt

Because of their natural interest in the stories of Joseph and Moses, as well as the fact that they are getting their first lessons in the public school on Egypt, you will find the church school junior ready for a trip to the Egyptian section of the museum.

Whatever else the museum can or cannot offer in this field, there will surely be a mummy case for the children to ask questions about. And here, if the teacher listens closely, will be material for a whole future class discussion on ideas of immortality.

Other materials of interest will include reproductions of such buildings as looked down upon Joseph as he walked the hot, windy streets of Thebes; jewelry, wigs, and mirrors like those Moses saw in use in the palace. Small reproductions of scenes of daily life such as were found in the furnishings of ancient tombs, clearly illustrate the royal bakery described in the baker's dream, the boat in which Joseph was brought up the Nile by traders, and the cattle stables where the kine of Pharaoh's dream were housed. Here, too, are innumerable portraits in stone.

The teacher's part in a trip to the Egyptian section, especially if under the direction of a good guide, will be to stimulate questions on the part of the children. And ask questions yourself; this will give the children assurance to try some of their own!

On the Sunday following your trip, the teacher will try to get the children to organize what they have seen by telling what the boy Joseph or the young man Moses saw every day. If you are fortunate enough to have an activity hour try an illustrated table map of ancient Egypt, on which the children can place boat models, pyramids made of construction paper, a Sphinx carved from soap, or a temple made from a small box. The University Museum in Philadelphia offers fine working instruction and materials for making sandals and mirrors.

Adults Explore Mesopotamia

Material from the ancient Land of the Two Rivers does not appeal to children; it is too huge and too savage. But to the adult group it offers a world of enlightenment and

* Mexico, New York

interest. Two periods in particular are significant for teaching Bible background: (1) early Sumerian art, associated with the tales of Abraham, and (2) Babylonian art, which takes one directly into the teachings of the later prophets.

An early Sumerian collection will usually include ancient objects of worship, such as small fetishes or the magnificent bull's head of lapis-lazuli and gold in the University Museum in Philadelphia; here, too, we may find delicate jewelry such as Sara might have worn as she set out upon the long journey for the Promised Land. Clay tablets will bear records of the flocks and herds, the temple stores, of debts and of sales; and exquisitely-cut seal stones reveal the personal signature of men in the days when writing was practiced only by temple scribes.

To illuminate the period of the prophets we look to great wall carvings portraying such conquerors as Ashur-nasir-apal in the Metropolitan gallery in New York. Nearby are bird-headed dieties whose implacable faces are reflected in those of the monarchs who worshiped them. Other wall panels, in tinted brick or in stone, show horsemen, chariots, and soldiers bludgeoning their captives across rivers and mountains. No better illustrations could be drawn for the passage in Ezekiel 21:31—"I will hand you over to savage agents of destruction." Never again will the atrocity narratives in the Second Book of Kings seem unbelievable to a class which has examined these remains of the ancient Assyrians and Babylonians.

Seniors Investigate Early Christian Times

The teacher who takes her high school group to the museum to learn something of life in New Testament days must prepare them for the fact that they will not see one stone or painting which comes authentically from any Christian source of that period. She must help them to remember that first century Christians were a humble people, busy with their crafts, their shops or their service to the dignitaries of their day. Even so, they lived in one of the most highly developed cultures of all time and this culture directly affected their very existence.

As an aid to understanding the extent and accessibility of the early Empire the museums often have excellent displays and maps centering about the Roman road system, the very Highways of Christianity. Exhibits of papyrus

will illustrate how the Epistles were written to be sent over the great high roads from church to church; call the pupils' attention to the careful way St. Paul fitted his letter to Philemon to the size of one sheet of papyrus.

The houses in which people lived, the jewels, the very toys with which the children played are all to be seen in museums. Here, too, are often remarkable collections of glass—perfume bottles, tear bottles, cosmetic jars which illustrate story after story in the New Testament.

Among the most interesting items in a recent exhibit of this period were two exquisitely carved marble altars. If you can find one of these, stop your group before it and try to re-create that dramatic scene which is sketched into such books as the Epistle to the Hebrews, Second Peter and the Revelation of John: shall a Christian burn the pinch of incense on such an altar to save himself and his family from persecution and possible martyrdom?

A Museum at Home

Even if one cannot manage a trip to a city museum, he can always find materials within the community from which the children can create a display of their own. The school and public libraries offer quantities of illustrative material suited to the interest of various age groups, while many large museums provide loan and rental service on pictures and slides which they will choose upon request; some galleries even send a prepared lecture with such material.

And don't forget maps! They will provide the perfect focus for your museum-at-home.

Some Museums with Outstanding Material for Bible Teachers

CITY	GALLERY	EGYPT	MES.	ROMAN*	SPECIAL FEATURES
Baltimore, Md.	Walters	x		x	Liturgical arts
Boston, Mass.	Museum of Fine Arts	x		xx	
Brooklyn, N.Y.	Brooklyn Museum	x		x	Tissot paintings of Life of Christ
Buffalo, N.Y.	Albright Gallery		x		Emphasis on relation of religion to art
Charleston, S.C.	Charleston Museum	x	x	x	
Chicago, Ill.	Field Museum Natural History	x	xx	x	
	Oriental Institute of University of Chicago	xx	x		Talking movie, "The Human Adventure"
	Art Institute	x			
Cleveland, Ohio	Cleveland Museum of Art	x	x	x	The Christmas Star program
Hartford, Conn.	Wadsworth Atheneum	x	x		Paintings of Bible scenes
Kansas City, Mo.	Wm. Rockhill Nolan		x	x	Lectures to church groups
New York, N.Y.	American Museum of Natural History	x			Planetarium: creation; the Christmas Star.
	J. Pierpont Morgan Library			x	Papyrus; Gutenberg Bible
	Jewish Ceremonial Museum			x	Illustrations of great Jewish feasts
	Metropolitan Museum of Art	xx	x	x	Famous Madonnas
Philadelphia, Pa.	Museum of the University of Pennsylvania	x	xx	x	Teaching Materials
	Franklin Institute				Planetarium
Rochester, N.Y.	Memorial Art Gallery	x		x	
Toledo, Ohio	Museum of Art	x		x	Ancient Glass
Toronto, Ont.	Royal Ontario Museum			xx	
Worcester, Mass.	Worcester Art Museum	x		x	Teachers' Aids

* Materials of special interest from sources: Egypt, Mesopotamia, Roman Empire and primitive Christianity.

We Could Try That!

If you need a play for a special purpose, why not write it yourself? That is what one rural young people's group did. Do you use every opportunity to reach the unreached? Read what one pastor is doing in West Virginia. Have you tried any systematic effort to find out what ideas your young people have and use your findings as a basis for further study? Let us know the interesting things you have done in your church.

Youth Write and Present a Play

Rev. J. E. Lantz writes from Ann Arbor, Michigan, of a drama project with a purpose:

Last year the young people of a small rural church wanted to present a Thanksgiving play. They desired a play that would aid in raising produce for their Old People's Home, and decided to write it themselves. The first task was to work out the plot. After much deliberation it was decided to portray Thanksgiving in a typical rural home, the "Carson" home. A young married couple in the group made a grand Pa and Ma Carson. Next it was decided that the setting of the play would be a party held in their home on Thanksgiving evening as a surprise for an old, lonely, unfortunate, grouchy couple who lived down the road! And what would be the surprise? A permit to enter the Old People's Home? Swell idea! What should be their names? Why not Grandpa and Grandma Grouch? Why were they grouchy? Because their children swindled their farm away from them, and left them nothing to live on. Furthermore, none of their children wanted to care for them during their old age! The characterization for each participant was worked out and each person wrote a paragraph telling what he was thankful for or why he wasn't grateful for anything. This meant that the lines each player memorized and delivered were largely those he had written. Naturally this enabled each person to express himself with more individuality than if someone else had written the lines.

Two meetings were necessary to work out the plot and the original draft of the play. At the second meeting such things as costumes and stage settings were also discussed. Then there were four rehearsals, making a total of six meetings for the entire project.

The play was presented on consecutive Sunday evenings at two different churches on the circuit. So much fruit, vegetables and cash came in for the Old People's Home that the circuit exceeded its apportionment by six dollars. The congregation had a feeling of participation in the service when members brought their gifts forward and placed them at the altar in front of the old couple. A worshipful atmosphere was provided by the pianist's playing softly, "Come Ye Thankful People, Come." A beautiful stage picture was created by all the players grouping themselves about Grandma and Grandpa Grouch as all looked at the fruits and vegetables in front of them that were for the Old People's Home. In this setting a choral reading was given for the close, using the words of the hymn, "We Plough the Fields and Scatter."

The project was valuable in that it was definitely creative. The play was not given just for the sake of giving another play, but it was written and presented for a certain

very definite purpose. Then, too, the educational values inherent in such a group project cannot be overrated. Religiously it was a memorable experience for all the participants in both the cast and the audience.

Reaching the Unreached

A vast number of children are not being reached by religious instruction. The following statement from Rev. J. A. Earl, pastor of a rural parish at West Liberty, West Virginia, tells of the successful use of a method which could be used in many situations to help meet the need.

"Without spending an extra dollar I have carried on two weekday church schools on a three-point circuit. They have an average attendance of more than two hundred and fifty and have resulted in adding in one year twelve times as many young people to the membership of the church as during each of the three previous years without the schools.

"Public school pupils were released from regular classes once each week for religious instruction in the school building. Classes in religion were held for twenty minutes in grades from one to three and for thirty minutes in grades from four to eight. No handwork was done. School teachers kept attendance. I was free to crowd these periods full of interesting and helpful teaching. Here religion was made a part of everyday life.

"I adapted the same text for three grades, using the Abingdon series, to save time in preparation since I did all the teaching. Only one grade was taught at a time. Class periods included graded worship and graded instruction. The principal methods of teaching were the story and discussion. Pupils memorized new hymns, prayers and Bible verses. Pictures and blackboards were used.

"With higher standards these weekday schools, taught by the pastor alone, reached more than three times as many boys and girls of school age as the four Sunday schools with around fifty workers. Within the bounds of the West Liberty Methodist Circuit is a Christian Church which co-operated fully. Two-thirds of these pupils received no other religious instruction.

"This rural experiment with spiritual values that can not be measured is an example of what can be done almost anywhere in the country by hard work without additional cost by any pastor who loves and is willing to work with boys and girls."

A Pastor Trains His Workers

The Rev. W. W. Wilke, pastor of the St. Paul Evangelical and Reformed Church at Blue Island, Illinois, has launched a leadership education project in his church which is a pattern worth commending to other pastors. Mr. Wilke asked his people for support in a long range program. They selected twenty courses from the Second Series Standard Leadership Curriculum, two to be offered each fall and three each spring, over a period of four years. The fall courses are general courses, the spring courses specialization courses. Anyone who wishes to follow through will be able to qualify for a Second Certificate of Progress.

Wisdom and Vision

For Ministers, Teachers, and Worship Committees

How to Use These Sources

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lesson for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

For Our Country

O GOD, remember not the offenses of thy people, our manifold transgressions and our mighty sins; deal not with us after our sins, neither reward us according to our wickedness.

Spare us, Father of mercies.

From blindness of heart, from love of ease, from contentment with the second best, from failure to do the good that was in the heart of our fathers and for which they prepared the way—

Save thy people, Lord.

From presumptuous sins, from pride of possession, from vainglorious boastings, from national hypocrisies—

Save thy people, Lord.

From the covetousness which is idolatry, from hard bargaining and ruthless competition, and from the service of mammon and the worship of wealth—

Save thy people, Lord.

From class warfare and class hatred, from racial antagonisms, from the spirit of party, from the seeking of sectional advantage and forgetfulness of the general good—

Save thy people, Lord.

From neglect of the unemployed and of the aged, from indifference to strangers and immigrants and outcasts, from cruelty to prisoners, and from all other unbrotherliness—

Save thy people, Lord.

That we may be mindful of the poor and oppressed among us; that we may bring up the children of the nation in thy faith and fear; that we may welcome those who in good faith have come from other lands to seek our fellowship, and receive them in thy name—

We beseech thee to hear us, O Lord.

That we make choice of just legislators and faithful counsellors, who gravely, soberly, and with godly spirit, may enact always things just, and things wise, and things merciful—

We beseech thee to hear us, O Lord.

That we may cooperate earnestly and effectively with other nations, and with



China's Quality of Mercy²

"In all this flood of Chinese war propaganda there is one familiar theme that is lacking. The stress is all placed upon the word 'resist.' There is no mention of the word 'hate.' I have yet to hear a phrase spoken or seen a phrase written against the Japanese people as a nation. . . .

"Comparatively few Chinese are Christians but all of them are realists. War has never held any romance for them. They will suffer and die gladly

for any number of causes, but they find few causes worth killing for. They happen to know, simply by using their heads, that because a nation sends an invading army into their land, that nation is not therefore a land of bad enemies. Its people are not responsible for this madness. They are to be pitied. I have often heard Chinese Christians pray for Japan, not as one prays for a wayward sinner but as one might pray for a friend in trouble."

them labor for the defense and maintenance of public right, for the abolition of war and the establishment of international law, and for whatever else may pertain to the general good—

We beseech thee to hear us, O Lord.

HOWARD C. ROBBINS¹

Prayer for School

(Found in a bulletin of a small church)

Lord God, bestow thy special blessings upon our children in school here and elsewhere. Keep them from harm, physically and morally. Give them the disposition to learn and the ambition to achieve. Upon all who teach in schools and colleges we implore thy blessing. "Gird them for their task and save them from physical exhaustion, from loneliness and discouragement, from the numbness of routine, and from all bitterness of heart." In the name of Him who was a teacher and who loves the children, even Jesus Christ. Amen.

The Son of Man

"For the Son of Man is come to seek and to save that which was lost." This is the phrase most frequently on the lips of Jesus when speaking of himself. In it is his identification with the human lot, his willing acceptance of the vast tragedy of man in the mass, the unpretentious humility of him who took upon himself the marks of world iniquity.

It is compassionate and social in perfect degree, with poignancy and triumph

mingled. He had read it in the roll of Ezekiel. And we still read it there on any pages we turn to, as the voice of Israel's God of Justice speaks through the representative man.

It takes a son of man to save the world. This way alone lies reconciliation between man in the mass and the God of love so tragically disobeyed. Walt Whitman reflects this truth when speaking of suffering with the wounded, being imprisoned with the prisoners, and dying with those who perished on the field of war. It is the prayer of Kagawa as he asks forgiveness for his share in a crime committed thousands of miles away.

This is the Christian truth that redemption comes only through identification. As Christ identifies himself with the common lot, so must we who follow him. We, too, are to take upon ourselves a deep sense of responsibility for injustice, and to share the sufferings of the millions with them.

Justice cannot come in any other way. We are too prone to have others in mind when we cry out against injustices. It is something we are ready to exact of others, but not so ready to accept for ourselves. Most of us, for ourselves, seek mercy and not justice. And the justice we seek to impose on others is not just unless it is also merciful.

The compassionate society is inconceivable apart from the Son of Man. Secular efforts toward justice have a way of adding themselves to the chain of dread occasions which holds the world prisoner to its own darkness. But the suffering love-way of the Son breaks the chains, dispels the darkness, and in him we are made free.

(Continued on page 39)

A Child Is Born

A Nativity Pageant

By RACHEL SMITH*

THIS NATIVITY PAGEANT may be given either in the chancel of the church or upon the stage of an auditorium. It is especially appropriate for production by church schools, choirs, or young people's groups.

The scenes are largely from the gospel of Luke (King James Version) and special emphasis is placed upon the songs given in Luke's story. A Speaking Chorus is an interesting feature of the pageant, but if the group producing the pageant is small the lines of the Speaking Chorus may be read by the Interpreter.

If a shorter pageant is desired Scene III and Scene VI may be omitted.

See the complete Production Notes at the close of the Pageant.

Characters

MARY, the mother of Jesus
THE ANGEL of the Annunciation
ELIZABETH, the cousin of Mary
ZACHARIAS, the husband of Elizabeth
JOSEPH, the husband of Mary
THE SHEPHERDS (at least five boys and men of varying ages)
THE ANGEL SOLOIST
THE HEAVENLY HOST (a group of ten or more girls)
THREE WISE MEN
TWO PRIESTS
SIMEON, an old man
THE INTERPRETER, a young man or woman who reads with understanding and distinctness.
THE PAGEANT CHOIR
THE SPEAKING CHORUS, a group of Intermediates or older young people.
THE PAGEANT CHOIR may also take the part of the SPEAKING CHORUS.

Prologue

(After the organ prelude of selected Christmas music, the PAGEANT CHOIR and the SPEAKING CHORUS, singing "O Little Town of Bethlehem" or some other Christmas carol, enter and take their places below the platform, in the choir loft, or at right and left of the chancel. After a brief worship service the lights in the auditorium are extinguished and, as the organ plays softly, the INTERPRETER enters and takes his place behind the reading stand at right. The SPEAKING CHORUS stands and is illuminated by a flood light.)

INTERPRETER:

"Come, Thou long expected Jesus,
Born to set thy people free:
SPEAKING CHORUS

Light Voices

"From our sins and fears release us
Let us find our rest in thee.

* Baltimore, Maryland.

Dark Voices

"Israel's strength and consolation
Hope of all the earth thou art
Dear desire of ever nation
Joy of every longing heart.

Full Chorus

"Come, Thou long expected Jesus
Born to set thy people free."
(Chorus is seated.)

PAGEANT CHOIR: (Sings second verse),
"Come Thou Long Expected Jesus"

Scene I—The Annunciation

(MARY slowly enters the dimly lighted chancel and kneels in prayer in front of a small prayer stand or table at center.)

INTERPRETER: There was a virgin in the land of Israel whose name was Mary. She was espoused to Joseph who was of the house of David. The angel Gabriel sent from God came in unto her and said:

(ANGEL enters from left and stands enveloped in soft luminous light. MARY lifts her head and gazes with wonder at the angel.)

ANGEL: "Fear not, Mary, for thou hast found favor with God, and behold, thou shalt bring forth a son and shalt call his name Jesus and he shall be great and shall be called the Son of the Highest and the Lord God shall give unto him the throne of his father, David. And he shall reign over the house of Jacob forever—and of his kingdom there shall be no end."

MARY: "How shall this be?"

ANGEL: "The Holy Ghost shall come upon thee and the power of the Highest shall over-shadow thee; therefore also that holy thing which shall be born of thee shall be called, the Son of God."
(Mary folds hands on breast and meekly bows her head.)

MARY: "Behold the handmaid of the Lord; be it unto me according to thy word."

(ANGEL exits left. MARY slowly rises exits right.)

(Lights in the chancel are dimmed and the PAGEANT CHOIR is illuminated.)

PAGEANT CHOIR: "Fairest Lord Jesus"
(Verses 1 and 2)

Scene II—The Magnificat

(SPEAKING CHORUS rises and is illuminated.)

INTERPRETER: "And Mary arose in those days and went into the hill country with haste, into a city of Judah, and entered into the house of Elizabeth." Elizabeth was awaiting the birth of the son whose coming had been prophesied by the prophet Esaias in the words:

SPEAKING CHORUS:

Light Voices

"The voice of him that cryeth
In the wilderness:

Dark Voices

Prepare ye the way of the Lord.
(Staccato)

Full Chorus

Make straight in the desert
A highway for our God." (Lento)
(CHORUS is seated. Chancel is lighted.)
(ELIZABETH and ZACHARIAS enter left.)

INTERPRETER: As Mary went she pondered the message of the angel, wondering as to the meaning of his strange words. When she came into the presence of Elizabeth the spirit of the Lord descended upon Elizabeth.

(MARY enters right and greets ZACHARIAS and ELIZABETH.)

MARY: Peace be unto you.

ELIZABETH: "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?"

"For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

"And blessed is she that believed for there shall be a performance of those things which were told her from the Lord."

SPEAKING CHORUS: (Seated in darkness)

Light Voices

"Fear not, Mary,
For thou hast found favor with God.
And behold thou shalt bring forth a Son
And shalt call his name
Jesus.

Dark Voices

"And he shall be great
And shall be called
The Son of the Highest.

Full Chorus

"And the Lord God shall give unto him
(Allegro)

The throne of his father—David—
And he shall reign
Over the house of Jacob f-o-r-e-v-e-r.
And of his kingdom
There—shall—be—no—end.

Light Voices

"The Holy Ghost shall come upon thee
And the power of the Highest shall over-shadow thee. (Softly)

Dark Voices

"Therefore, also, that holy thing
Which shall be born of thee
Shall be called—

Full Chorus

The Son of God."

(MARY has listened to this repetition of the angel's message in humility and wonder. The audience has heard the words spoken aloud, but MARY has heard them in the inmost recesses of her heart.)

MARY: (Chants) "The Magnificat"
(Luke 1:47-55) as set to music by Henry Smart.

(If the young woman taking the part of MARY does not sing she may recite the lines or may hold position as they are

chanted by a member of the choir.)
PAGEANT CHOIR: "Fairest Lord Jesus"
(Verse 3)

Scene III—Zacharias' Song

(As the lights are lowered between the scenes, MARY leaves the chancel; and when the lights go up ELIZABETH and ZACHARIAS are alone.)

INTERPRETER: "Now Elizabeth's full time came that she should be delivered: and she brought forth a son." Some wished to call him by the name of his father, Zacharias. Now God had taken from Zacharias the power to speak because he doubted the fulfillment of the promise of a son.

ELIZABETH: "What shall be the name of our son?"

(ZACHARIAS takes wax covered wooden tablet from small table and writes upon it in large letters with stylus as INTERPRETER reads.)

INTERPRETER: Zacharias took "the writing table and wrote: 'His name is John,' and his mouth was opened immediately and his tongue loosed. And he spake and praised God, and he was filled with the Holy Ghost and prophesied."

(ZACHARIAS may recite the lines if he does not sing, or he may hold position as a member of the choir does the chanting.)

(ZACHARIAS may recite the lines if he does not sing, or he may hold position as a member of the choir does the chanting.)

PAGEANT CHOIR: "Brightest and Best of the Sons of the Morning" (Verses 1, 2, 5)

(As the lights are lowered ZACHARIAS and ELIZABETH exeunt. The small table is removed.)

Scene IV—The Angel's Song

INTERPRETER: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; to be taxed with Mary his espoused wife, being great with child, and so it was, that, while they were there, the days were accomplished that she should be delivered, and she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

(SHEPHERDS move up the aisle of the auditorium carrying a few sticks with which to make a fire.)

INTERPRETER: "And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night."

(SHEPHERDS build small fire, warm themselves, converse briefly, and then lie down to sleep, leaving one of their number on guard. During this action the organ plays softly "While Shepherds Watched their Flocks by Night." When the action is completed the SPEAKING CHORUS, seated in darkness, takes up its lines.)

SPEAKING CHORUS:

Light Voices

"While shepherds watched their flocks
by night
All seated on the ground

Dark Voices

The Angel of the Lord came down
And glory shone around

Full Chorus

And glory shone around."
(ANGEL appears left. Spot is centered on the angel. Star flashes into light.)

Angel (Singing)

"Fear not!"

(SHEPHERDS awake and gaze in wonder at the angel.)

Light Voices

"Said she, for mighty dread
Had seized their troubled minds.

Angel: (Singing)

Glad tidings of great joy I bring
To you and all mankind
To you and all mankind.

To you, in David's town this day,
Is born of David's line,
The Saviour, who is Christ the Lord;
And this shall be the sign, (Points to star)
And this shall be the sign.

The heavenly Babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid,
And in a manger laid.

Full Speaking Chorus

Thus spake the seraph, and forthwith
Appeared a shining throng
Of angels—praising God on high
Who thus addressed their song,
Who thus addressed their song."

(THE ANGEL CHORUS enters during the speaking of the SPEAKING CHORUS and now sings in unison.)

(Flood light on ANGEL CHORUS.)

Angel Chorus (singing)

"All glory be to God on high,
And to the earth be peace:
Good will henceforth from heaven to men
Begin and never cease!
Begin and never cease!"

Full Speaking Chorus

"Glory to God in the highest
And on earth peace, good will toward men."

(ANGELS exeunt. The spot light and flood light are turned off but the star remains lighted.)

INTERPRETER: "And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another."

(SHEPHERDS confer together. Oldest man of the group finally points toward the right and speaks.)

SHEPHERD: "Let us now go even unto Bethlehem, and see this thing which is come to pass which the Lord hath made known unto us."

(SHEPHERDS exeunt down right aisle of auditorium.)

PAGEANT CHOIR: "Silent Night, Holy Night" (Verses 1, 2, 3)

Scene V—The Manger Scene

(During the singing of "Silent Night" the screens or curtains which have concealed the Manger are removed and the Holy Family is revealed. The manger is in the center of the chancel and if possible the lighted star should be just above it.

JOSEPH stands behind the manger with all his attention centered upon MARY and the Babe. MARY is seated upon a low stool just right of the manger holding the Babe in her arms. Her face is lighted by a flash light concealed within the wrappings of the Babe. An ANGEL is standing at the left and one at the right of the scene.)

MARY: (Softly sings Lullaby from Maunder's "Bethlehem," "Lulay, Little Son, Lulay.")

(MARY may sing some other lullaby or the CHOIR may sing another verse of "Silent Night" if that is preferred. At the conclusion of the lullaby MARY rises and she and JOSEPH gently place the Babe in the manger. MARY takes her seat again and leans over the manger looking into the face of the Babe until JOSEPH calls her attention to the SHEPHERDS as they approach during the singing of the next carol.)

PAGEANT CHOIR: "Love Come Down at Christmas" (Verses 1, 2, 3)

(While the carol is being sung the SHEPHERDS come up the aisle, kneel in adoration before the manger, rise, step back right and remain until the end of the scene.)

INTERPRETER: And while the holy family tarried in Bethlehem Wise Men came from the east to worship the babe.

PAGEANT CHOIR: "The Kings of the East are Riding" (Verses 1, 2, 3)

("We Three Kings of Orient Are" may be used in place of "The Kings of the East Are Riding" and an impressive effect may be obtained if verses 2, 3, 4 are sung by the respective Wise Men as solos when they offer their gifts.)

(The WISE MEN enter from the back of the church, proceed slowly up the aisle and pause at left front of the chancel. Each Wise Man then comes forward, kneels in front of the manger and bows his head for a moment in adoration. He lifts his head and raises his gift high above the manger. He presents the gift to Mary, bows his head again briefly, then rises slowly and moves to a position at right of the holy family. After the Wise Men have all presented their gifts the Choir sings.)

PAGEANT CHOIR: "O Come, All Ye Faithful" (Verses 1, 2, 3)

(The SPEAKING CHORUS and the CHARACTERS in the pageant join in the singing of this hymn. If Scene V concludes the pageant and Scene VI is omitted the ANGEL CHORUS enters the chancel as this carol begins and the entire group is brightly lighted. Whether this is the concluding scene or not the CHARACTERS in the pageant form a procession on the second verse and proceed down the aisle to

(Continued on page 36)



PRIMARY DEPARTMENT

By Phyllis Newcomb Maramarco*

THEME: *Making the World a Better Place to Live In (Continued)*

December 1

THEME: *The Christian Way of Love*
PRELUDE: "Song Without Words, No. 9," by Mendelssohn¹

Suggest that during the prelude the children be studying the picture, "The Whole Earth Is Every Child's Home,"² which may be placed at the front of the place of worship. What is the child in the picture thinking as she looks at the globe? Do you agree with the message underneath the picture? What thoughts of God do you have as you look at this picture?

HYMN: "Not too Far for Loving"³STORY: "A Bridge"⁴LITANY: "In Praise of Peace"⁵

Leader: Peace means the beginning of a new world.

Peace means a whole world like one country.

It means that all nations are friends.

It means joy to the world.

Response: The Lord shall give his people the blessing of peace.

Leader: Peace is quiet and calm. It is rest.

It is silence after a storm.

It is love and friendship.

It is the world's dream of dreams.

Response: The Lord shall give his people the blessing of peace.

Leader: In time of peace the strong respect the weak; the great respect the small; the many respect the few.

Peace brings comfort and happiness.

It brings bread to the hungry.

It brings prosperity to nations.

Response: The Lord shall give his people the blessing of peace.

Leader: Peace is like a mother to those who have suffered.

Peace after war is like a sleep after a long journey.

It is like spring after winter. It brings sunshine into the world.

It is like sweet music after harsh sounds.

Peace is a dream that someone dreamed would come true.

We wish that peace would come and stay with us forever.

Response: The Lord shall give his people the blessing of peace.

HYMN: "Ain't Goin' to Study War No More"⁶ (last half only).

RECESSIONAL: Continue the hymn softly.

December 8

THEME: *Learning to Live as God's Children*

* Director of Religious Education, First Church of Christ (Congregational) West Hartford, Connecticut.

¹ *Play a Tune*, Glenn and others. Ginn and Co., 1936.

² National Council for Prevention of War, 532-17th St. N.W., Washington, D.C.

³ *Sing, Children, Sing*, Thomas. Abingdon, 1939.

⁴ *Ship East—Ship West*, Lobingier. Friendship Press.

⁵ From *Through the Gateway*. Used by permission of the author, Florence Brewer Boeckel, National Council for Prevention of War.

PROCESSIONAL: The children may enter their place of worship singing "Now Thank We All Our God."⁶POEM: "Father of All Children."⁶HYMN: "Lord of All."⁶

STORY: (The language may be simplified for the understanding of the younger children.)

A BOOT IS A LEAGUE OF NATIONS⁷

All day long in the glass-sided factory the machines whirled and whirled, and beside the long benches scores of shoemakers sat, cutting and shaping and stitching the various parts of shoes together. Lynn was allowed inside his father's factory only on rare occasions.

All day trucks backed up to the warehouse bringing raw material. All day big wooden boxes, packed with dozens and dozens of pairs of shoes were hauled away to wharf and freight yard to be dispatched in every direction.

Inside the factory, as he watched the deft hands, the swift knives, the clattering machinery, and the quickly finished product, Lynn felt that shoes grew as readily as green grass, an inexhaustible supply.

"I don't have to be careful of my shoes," he boasted to a playmate. "Father will give me a new pair any time. I scuff 'em, and I get 'em soaked, and I do any thing I can think of to 'em. But they are made so well, and out of such tough hide that they last anyway."

"Mother says I go right through mine like paper," Donald looked down at his own shoes that were all but worn out. "She says if I don't make this pair last till school is out, I'll have to go without shoes, that's all. Don't you really have to be careful with yours?"

"I certainly don't. Why, just to prove it, come out in the shed, and I'll saw this pair right in two. Sure I mean it!" he said, mistaking for admiration Donald's struggle not to ask for the shoes for himself. "Dad will give me another pair," he continued. "The factory makes more than a thousand pairs a day. One pair is nothing."

Lynn reached up to the wall above his workbench for the saw.

"I'll saw the left shoe through from toe to heel, and the right one across, like a muskmelon."

Donald watched speechless with dismay as Lynn made good his boast. They were almost new shoes, this pair Lynn had destroyed, and shoes cost money, unless you had the luck to be the son of a shoe manufacturer.

Lynn stood beside the bench in his socks, holding the two halves of his right shoe together. There was a sound of footsteps on the walk.

"How are you getting on with your ship-building, Lynn?" The boys jumped as Lynn's father spoke from the doorway. "I brought you some light, strong sailcloth from the lining room."

Mr. Tanner laid a roll of cloth on the bench beside the ship's model.

"What are you doing?" he inquired. "Cutting into old shoes to see how they are made? Better bring Donald over to the Works and see the whole process from A to Z."

Mr. Tanner picked up the shoe, and glanced from the shoe to his son's unnatural posture. Suddenly the full meaning of the situation dawned upon him.

⁶ *As Children Worship*, Perkins. Pilgrim Press, 1936.

⁷ From *The Children's Story Caravan*, collected, edited and copyrighted by Anna Pettit Broomell. Used by permission. J. B. Lippincott Company, Publishers, Philadelphia.

"What does this mean?" he asked sternly. "Are these your good shoes that you have destroyed?"

"Well," said Lynn uncomfortably, "there are plenty more where these came from. What is a pair of shoes to you?"

"What are shoes to me!" exclaimed his father in anger. "I spend my life making fine and honest shoes that are needed and used all over the world. Do you think I can be calm when my own son, instead of feeling a pride in the shoes I provide for him, destroys a new pair? It would serve you right, Lynn, to go barefoot till you could collect the materials and cobble a pair of shoes for yourself."

Lynn resented his father's wrath in the presence of his playmate.

"Anyone could pick up the materials, I guess! A piece of leather, a sole, a lining, and some laces—what more do you have to have? I could round up the stuff in half an hour, so far as that goes. But I'd have to watch someone before I could cut a pair of shoes and sew the pieces together."

"You'd find, my boy, exactly the reverse. It is easier to make the shoe than to assemble the necessary materials. They come from all over the world. And if it were not for the friendliness of other nations in trade, my factory would have to close down as soon as the supply of material now on hand was exhausted."

Donald looked shyly interested.

"I thought, Mr. Tanner, we got all the leather we could use from the cattle-raising states in the West. We had something about it in geography."

"Not all we can use, but a great deal. Yet those hides would be useless to the shoe trade, Donald, if not properly prepared. Tanning requires a number of materials which our country does not produce. Chrome salts, for instance, come from South Africa. From the plains of Argentine come enormous quantities of sole leather to add to our domestic supply."

"What are the uppers made of?" asked Donald, picking up Lynn's sawed-open shoe.

"All sorts of leathers. This is the best grade of calfskin—from Argentine. But skins you wouldn't suspect are used—for instance, kangaroo leather."

The boys laughed.

"It ought to be used for track shoes, then, to help us run and jump," said Lynn, forgetting his resentment. "Kangaroo leather comes from Australia, doesn't it?"

"It does, and so does sheepskin, also. China sends us both pigskin and goatskin. Russia's contribution is coltskin, and, oddly enough, camel hides."

"Still," said Donald, "though we couldn't produce shoes of fancy leathers, or perhaps all the shoes we need, we could get a pair of shoes for Lynn from actual United States materials not counting those chrome salts you spoke of, sir."

"You might think so indeed, but the facts are against you, Tin, which is used for eyelets and lacing tips is not mined by us. It is brought by ships from a great distance—the Malay Archipelago."

"We must raise enough cotton ourselves to furnish thread to sew the shoes with, don't we, Father?"

"Cotton thread is not strong enough for shoe-making, and linen thread in the quantity used has to come from abroad. It is spun in Great Britain. Rubber, of course, we cannot raise. Yet think of all the rubber soles and heels worn by the American people! This debt we owe to tropical countries. Spain grows cork oak especially to be used as an inner sole to keep out cold."

"Why," said Lynn, "a pair of shoes is really a League of Nations, isn't it? So many coun-

tries helping an American boy get his pair of shoes!"

"You've hit the nail right on the head," said his father. "And the League takes on several new members to provide the women with the footwear they want. Wood for their high heels comes from Mexico; silk for their slippers from Japan, and just to be different, women wear snakeskin, or alligator, or lizard."

Donald laughed.

"My sister wears a pair of shoes that gives me the creeps. I want to shy a rock at them whenever she comes into the room."

"I sympathize," said Mr. Tanner. "There is no accounting for tastes. But a manufacturer of shoes has to take fashion into account. It all helps this League idea that Lynn speaks about. And there's another side of the question that I am almost overlooking, but a most important one. We give as well as we get. These countries that send us raw materials demand American-made shoes. To all these countries we export shoes—quantities of them. So they need us, just as we need them. We help each other. Shoes are taken as a matter of course—too much so, at times." He looked quizzically at Lynn. "But if not ignorantly massacred, as this unfortunate pair seems to have been, shoes are a visible sign of international friendship."

PRAYER: O God, we begin to see how close people are to each other in the world. We want to live in peace and friendliness with all. May your love work through each of us so that we may live as a happy family. We know that you are the loving Father of us all. Amen.

Response: "If With All Your Hearts"

HYMN: "Ain't Goin' to Study War No More,"⁷² (last half only)

RECESSIONAL: "Siciliana," by Handel¹

THEME for the remainder of the month:
Jesus, a Gift to the World

To the Leader

December marks one of the great seasons and festivals of the Christian Church. To the little child, it is often a season of glitter and tinsel, quite devoid of real religious significance. The primary leader will want to help the children discover the joy of celebrating the birthday of Jesus through showing love to others, and through making Christmas a joyous time for all.

Many leaders are finding it a wise procedure to tell a brief but inclusive story of the life of Jesus as an introduction to the Christmas season. They believe that it is the historical Jesus they want their children to remember.

The Christmas season is rich in music, song, poetry, and story. Use these materials repeatedly to enrich your programs. Try to center the thinking of the children on creating happiness for others on this Christian holiday, instead of encouraging receiving more for oneself. Think constantly of those who are ill or handicapped, the aged, the underprivileged, or those who work for us, a maid in the household, the laundryman, or the postman.

Experiences which May Lead to Worship

1. Make a gift for some one who works in the home or community.
2. Plan to sing some Christmas songs outside the house of some child who is ill.
3. Save the offering to buy and send a gift to the children's ward of the hospital. This might be a book which is familiar to the children.
4. Buy and trim a Christmas tree to send to an orphanage or hospital ward.

November, 1940



Paying in Member Interest!

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5. Entertain another racial group from the community at the Christmas party. Share songs, games, folk dances, stories. Plan and serve refreshments.

December 15

THEME: *Joy to the World*

PRELUDE: "Pastorale" (from "The Messiah"), Handel.

(To guide thinking:) Be thinking of the great Christian holiday which is coming soon. Why do we celebrate Christmas? How may we learn more about God through expressing love at Christmas time? (Share these thoughts aloud later.)

READ AS A POEM: "At Work Beside His Father's Bench"⁸

STORY: See the story for the primary service for March 24, in the *International Journal* for February, 1940, page 25.

PRAYER: Our loving God, we give thanks at Christmas time for Jesus who expressed your love more than any other person. Help us to bring love and joy to others at this season of the year as we celebrate Jesus' birthday. We seek happiness for all. Amen.

(Follow this with a few measures of quiet music while the children remain in an attitude of prayer, heads bowed, hands loosely folded, thinking of the words they have said.)

HYMN: "Tell Me the Stories of Jesus"

RECESSIONAL: "March," von Weber.⁶

December 22

THEME: *Expressing Love at Christmas Time*

PRELUDE: "Shepherds' Music" from *Christmas Oratorio*, by Bach

Ask the children to be studying the words of the hymn, "Come Softly,"⁹ placed on a chart at the side of the worship center. (Or "Christmas Bells,"¹⁰ one stanza.)

HYMN: "Come Softly."

STORY:

LITTLE PICCOLA¹⁰

In the sunny land of France there lived many years ago a sweet little maid named Piccola.

⁸ *Singing Worship*, Thomas. Abingdon Press, 1935.

⁹ *Pilgrim Elementary Teacher*, December, 1937. Pilgrim Press.

¹⁰ After Celia Thaxter. From *Good Stories for Great Holidays*, by Frances Jenkins Olcott. Used by permission of the publishers, Houghton Mifflin Co.

Her father had died when she was a baby, and her mother was very poor and had to work hard all day in the fields for a few sous.

Little Piccola had no dolls and toys, and she was often hungry and cold, but she was never sad nor lonely.

What if there were no children for her to play with! What if she did not have fine clothes and beautiful toys! In summer there were always the birds in the forest, and the flowers in the fields and meadows—the birds sang so sweetly, and the flowers were so bright and pretty!

In the winter when the ground was covered with snow, Piccola helped her mother, and knit long stockings of blue wool.

The snow-birds had to be fed with crumbs, if she could find any, and then, there was Christmas Day.

But one year her mother was ill and could not earn any money. Piccola worked hard all the day long, and sold the stockings which she knit, even when her own little bare feet were blue with the cold.

As Christmas Day drew near she said to her mother, "I wonder what the good Saint Nicholas will bring me this year. I cannot hang my stocking in the fireplace, but I shall put my wooden shoe on the hearth for him. He will not forget me, I am sure."

"Do not think of it this year, my dear child," replied her mother. "We must be glad if we have bread enough to eat."

But Piccola could not believe that the good saint would forget her. On Christmas Eve she put her little wooden patten on the hearth before the fire, and went to sleep to dream of Saint Nicholas.

As the poor mother looked at the little shoe, she thought how unhappy her dear child would be to find it empty in the morning, and wished that she had something, even if it were only a tiny cake, for a Christmas gift. There was nothing in the house but a few sous, and these must be saved to buy bread.

When the morning dawned Piccola awoke and ran to her shoe.

Saint Nicholas had come in the night. He had not forgotten the little child who had thought of him with such faith.

See what he had brought her. It lay in the wooden patten, looking up at her with its two bright eyes, and chirping contentedly as she stroked its soft feathers.

A little swallow, cold and hungry, had flown into the chimney and down to the room, and had crept into the shoe for warmth.

Piccola danced for joy, and clasped the shivering swallow to her breast.

She ran to her mother's bedside. "Look, look!" she cried. "A Christmas gift, a gift from the good Saint Nicholas!" And she danced again in her little bare feet.

Then she fed and warmed the bird, and cared for it tenderly all winter long; teaching it to take crumbs from her hand and her lips, and to sit on her shoulder while she was working.

In the spring she opened the window for it to fly away, but it lived in the woods near by all summer, and came often in the early morning to sing its sweetest songs at her door.

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PRAYER:

I THINK OF GOD AT CHRISTMASTIME"
 God of love, Father of Jesus and of us,
 You seem very close to us at Christmastime.
 We find you on every hand—
 In the love of friends
 Planning for each other's joy;
 In the special thoughtfulness
 Of people one for another;
 In our own feelings of good will
 Which would take in the whole world;
 In the wish in our hearts
 That everyone may have
 His needs supplied
 And be as happy and content as we.

HYMN: "Ring, O Ring, Ye Christmas

²² From *My Own Book of Prayers*. Edited by Mary Alice Jones. Copyright 1938 by Rand McNally and Company.

Bells!"²² (first stanza).

LISTEN to Christmas carols (a lovely phonograph record might be used here). Invite the children to be thinking of plans through which they may bring joy and happiness to others to celebrate the birthday of Jesus.

RECESSIONAL: "Allegro in G" from *Christmas Pieces*, by Mendelssohn¹

December 29

THEME: *Peace on Earth*

PRELUDE: "Cradle Song," by Schumann¹

HYMN: "Let Us with a Gladsome

²² *Beacon Song and Service Book*, Beacon Press, 1935.

Mind"

STORY: "What War Does" and "Peace—Not War"²⁴

PRAYER: O God, at this Christmas season we pray that the message of "peace on earth, good will to men" may be carried the world over. We feel sorry that there are unhappiness and wrongdoing and strife in the world. May we let your love work through us so that we may express peace and friendliness to all we meet. As we pray, we think of how Jesus showed your love. Amen.

HYMN: "Ain't Goin' to Study War No More."²² (last half only).

RECESSIONAL: "Gavotte," Gluck¹

JUNIOR DEPARTMENT

By Ethel Tilley*

QUARTERLY THEME: *The Bible in the World and in Our Lives*

THEME FOR DECEMBER: *Jesus, a Gift to The World*

To the Leader

Continuing the quarterly theme, "The Bible in the World and in Our Lives," the worship service for December first links the theme of last month, "Making the World a Better Place to Live In," with the Christmas theme, "Jesus a Gift to the World." In preparing to receive the gift we remember Jesus' words "Unto one of these my brethren." Ferruzzi's "Madonna and Child" is an effective picture for this Sunday.

For the eighth and the fifteenth think in italics of the world: Jesus a Gift to the World. Say something like this to the juniors: "God disapproves of wars among grown men just as he disapproves of selfishness and unkindness and quarrelsomeness among juniors. But he loves fighting men and quarreling children. God sent Jesus as a gift to all and for all."

Different nations have developed different Christmas traditions. We know that in all countries there are many families who will celebrate the holy season with love in their hearts. Jesus is not the exclusive possession of the United States of America. North American ways of celebrating his birthday are not norms established as prerequisites for entrance into the Kingdom of Heaven.

Give the longest part of the service on the eighth and again on the fifteenth to presenting the customs and carols of many lands. Your programs will, of course, be determined by the material you find available in your community, by the number and the talents of your boys and girls, and by the amount of time your leaders can give to drilling individuals or groups. Here are suggestive possibilities:

Use pictures showing the Virgin and Child as Italian, Spanish, Flemish, German, French, Dutch, English, American; as European peasants, wealthy folk, and members of the American laboring class. Inquire from missionary friends for re-

cent Chinese and Japanese Holy Family groups.

Intersperse the singing of carols with stories or dramatizations of customs and with Christmas poems. For customs, stories, and poems, see *Highdays and Holidays* by Florence Adams and Elizabeth McCarrick (New York: E. P. Dutton and Company, 1927); *Merry Christmas to You*, edited by Wilhelmina Harper (New York: Dutton, 1935); *Curiosities of Popular Customs* by William S. Walsh (Philadelphia: J. B. Lippincott Company, 1914); *Good Stories for Great Holidays* by Frances Jenkins Olcott, containing lists of stories as well as stories (Boston: Houghton Mifflin Company); *Christmas Everywhere* by Elizabeth Hough Sechrist (Philadelphia: Roland); *Our Holidays in Poetry*, compiled by Mildred P. Harrington and Josephine H. Thomas (New York: The H. W. Wilson Company, 1935); and encyclopedias and holiday books you will find on the reference shelf of your local library.

You will find Christina Georgiana Rossetti's "Love Came Down at Christmas" in *The American Junior Church School Hymnal*, compiled by Edward R. Bartlett (Chicago: Biglow-Main-Excell Company). Especially effective for singing or reciting is Phillips Brooks' "Everywhere, Everywhere Christmas Tonight":

Christmas in lands of the fir tree and pine,
 Christmas in lands of the palm tree and vine;
 Christmas where snow peaks stand solemn and white,
 Christmas where cornfields lie sunny and bright;
 Everywhere, everywhere Christmas tonight!

Christmas where children are hopeful and gay,
 Christmas where old men are patient and gray;
 Christmas where peace, like a dove in its flight,
 Broods o'er brave men in the thick of the fight;
 Everywhere, everywhere Christmas tonight!

For the Christ child who comes is the Master of all;
 No palace too great—no cottage too small.
 The angels who welcome Him sing from the height,
 "In the city of David, a King in His might."
 Everywhere, everywhere Christmas tonight!

Then let every heart keep its Christmas within,
 Christ's pity for sorrow, Christ's hatred of sin,
 Christ's care for the weakest, Christ's courage for right,
 Christ's dread of the darkness, Christ's love of the light,
 Everywhere, everywhere Christmas tonight!

So the stars of the midnight which compass us round,
 Shall see a strange glory and hear a sweet sound,
 And cry, "Look! the earth is aflame with del-
 light;
 O sons of the morning, rejoice at the sight."
 Everywhere, everywhere Christmas tonight!

Here are a few lines on maps:

A map is not a map to me
 Of mountains, rivers, lakes and sea,
 But people sad and people gay,
 Little children at their play,
 Folks with feelings like my own
 And some place they call their home.
 The skin may black or yellow be,
 Yet brothers, sisters all to me,
 Members of God's great family. (Anon.)

This poem by Emilie Poulsson is appropriate for a section of your program in which American carols are sung and local Christmas customs are mentioned:

While stars of Christmas shine,
 Lighting the skies,
 Let only loving looks
 Beam from our eyes.

While bells of Christmas ring,
 Joyous and clear,
 Speak only happy words,
 All love and cheer.

Give only loving gifts,
 And in love take;
 Gladden the poor and sad
 For love's dear sake.

The Polish "In a Manger He is Lying"; the German "Who Is the Child So Young and Fair?" and "O Come, Little Children"; the Dutch "Sleep, My Little One"; the Alsatian "Oh, Sleep, Sleep On, Thou Fair Child Jesus"; the Latin "Lully, Lully, Lu" and "Adeste Fideles" (the latter sung in Latin); and "The Shepherds' Carol" (English) are good solo numbers. Lively carols like the Russian "Kolyada, Kolyada" and the Danish "Christmas Brings Joy to Every Heart" may be sung by a class of boys. The Basque "Come with us, Sweet Flowers"; the Besancon "Shepherds! Shake off Your Drowsy Sleep"; and the French "Angels We Have Heard on High" are suitable for girls' voices. "O Fir Tree Dark, O Fir Tree Dear" (Swedish) and "When Christ Was Born on Earth" (Neapolitan) are sung (the latter in two parts) by either boys or girls or by a mixed group. Carols for a solo voice and a group are the English "What Child is This?" and the French Flanders "The Angel and the Shepherds."²¹ The better

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known carols will be sung by the entire department. Leave room in your programs for many of these loved familiar songs.

When you plan for December 22, you may be tempted to say, "Oh, maybe they're tired of the same old things. Let's have all new songs this year." Remember that the juniors have not been singing Christmas carols as many seasons as you have, and that, anyway, Christmas is a time when we really love the same carols and the same Bible stories year after year. If you are in a school in which there is a tradition that the juniors join other departments after a brief opening session, be sure to sing two or three of the best loved carols and read at least the Luke story¹ before you leave the junior room for the general assembly.

If the special feature of your Christmas Sunday is an offering, use the "Manger Service" in *Shorter Bible Plays* by Rita Benton (New York: The Abingdon Press, 1922). Otherwise, plan your own dramatization. Fold back a screen to reveal two shepherds sitting at one side of your platform. From behind another screen come three shepherds, excited. After a sentence or two of greeting, the three tell the two of the angels and their song. They use the exact words of Luke as nearly as possible. The five cross to the other side of the platform and open a section of another screen to kneel before the manger, behind which are Mary sitting and Joseph standing.

Visual Material

Those leaders who have access to a motion picture projector will find that the film, "When Jesus Was Born" will be suitable for use on December 15 and 22. This is described below under the programs for the Intermediate Department.

December 1

THEME: *Prepare Him Room*

PIANO PRELUDE: "Thou Didst Leave Thy Throne"

DOXOLOGY: "For the Beauty of the Earth," stanza beginning "For Thyself, best Gift Divine"

CALL TO WORSHIP:

Leader: Joy to the world! the Lord is come:

Let earth receive her King.

Response: Let every heart prepare him room,

And heaven and nature sing.

HYMN: "Joy to the World"

SCRIPTURE (read by the leader):

The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin whose name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. Behold, thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said,

¹ All these carols are in *Fifty Christmas Carols of All Nations*, compiled by Eduardo Marzo (Cincinnati: The Willis Music Co.), except "Who Is the Child So Young and Fair?" and "The Shepherds' Carol," which are in *Hymns for Junior Worship* (Philadelphia: The Westminster Press, 1940).



Christmas Carol from

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Christmas carols, Easter songs, praise hymns, missionary hymns, consecration hymns—all of these are included in this new hymnbook for Juniors. Its contents are divided into six sections, each illustrated by Marguerite de Angeli; the picture above is one of the section illustrations. The book contains 118 hymns, 17 chants and responses, 13 instrumental numbers, and 2 pages of Scripture references for planning worship. The Junior choir has not been forgotten in this unusual collection and choir leaders using it may develop unison singing with beautiful musical effects. Send for a returnable sample copy today. Address Hymnal Division, Presbyterian Board of Christian Education, 121-J Witherspoon Building, Philadelphia. Ask for HYMNS FOR JUNIOR WORSHIP. (75 cents each, postpaid; 60 cents each in quantities of five or more, delivery extra.)

Behold the handmaid of the Lord; be it unto me according to thy word. (From Luke 1:26-38.)

PRAYER (by the leader): Prayer theme: that every heart may prepare him room

STORY:

THE KING CAME

Patty came home from Sunday school and said, "Next Sunday is Advent. Miss Irene says Advent means the king is coming. We must get ready for the king." She began to pick up the toys she had left scattered about.

"It doesn't mean that a king is really coming," said Bill. "Advent is Latin for 'he comes,' and the four Sundays before Christmas are called Advent."

"The king is coming," Patty insisted. "Take your old skates off that table."

"You'd better learn to speak politely, Patty, if a king is coming; and, Bill, you know mother asked you to put those skates away," said Ruth to her little sister and her big brother.

With mother on crutches after a fall on the ice, the house was in bad disorder.

"This place does look terrible," Ruth said to Bill. "I thought mother was kind of fussy the way she wanted us to work yesterday. But with Patty talking about a king all the time, you can't help noticing the dust and clutter."

"And the dishes you've left unwashed," Bill said.

"Yes, the dishes I've left," Ruth admitted.

"I will say it's polite of you not to mention the clutter I've left in the guest room all this time after finishing my airplane," Bill said grinning.

The next day all three fell to. With baskets, mops, dusters, and dish cloths, they worked hard, till the house was clean and tidy.

Patty did without lollypops to start a fund with which to buy a gift for the king. "Okay," said Bill, dropping in a dime. His wink to Ruth meant, "We'll buy something special for Christmas with the money."

Ruth laundered a scarf with which to cover a scratch Bill's work had left on a table in the guest room. Bill repotted plants for the window sills.

When all was done, they turned cartwheels in pride over their work. "Now we're ready for the king," Patty shouted.

But nobody came that day or the next, and they had to dust the rooms again. They made money for the Christmas fund by sweeping snow.

The third evening Miss Irene called. She looked troubled, as Miss Irene hardly ever looked.

"It's a refugee family out in my car," she explained. "The young man was just beginning practice as a doctor in his own country, but he'll have to go through an internship and examinations here. The people who signed up to be responsible for them in this country had to go west for somebody's health and had a terrible accident or something or other. Anyway, this refugee man and his wife and baby are stranded here. Just stranded."

"They could sleep in our guest room till the king comes," Patty said at once. "Our house is all ready for company this very minute."

Ruth and Bill looked at mother.

"There'd be meals for three extra, as well as sleeping space—and maybe for a good while to come," mother said uncertainly.

"Somebody will have to take them in," dad said. "You can't have folks homeless and starving in a Christian town."

"I'd go without the bike for Christmas," said Ruth.

"Maybe I'd go without the new doll," said Patty. "And we have sixty-two cents we could lend till the king comes."

"I'll bring in their luggage," said Bill, flinging open the front door.

The whole family watched the baby being put to bed.

"Did you ever see such big eyes, mother?" said Ruth.

"Look at his darling toes, mother," said Patty. "May I hold him tomorrow?"

When she herself was being tucked into bed, she said, "I will go without the new doll. And, Ruth, I think it's happier to have a darling baby come than to have a big grown king."

"I think, dear," Ruth said, "we'll always look back on tonight and know that the King came."

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HYMN: "Thou Didst Leave Thy Throne"

OFFERING

SCRIPTURE (recited by a junior boy who gives and receives the offering plates):

The King shall say, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

RECESSIONAL MUSIC (Christmas carols)

December 8

THEME: *Everywhere, Everywhere*
Christmas

CHORAL PRELUDE: "O Come, O Come, Emmanuel"²

DOXOLOGY: "For Thyself, Best Gift Divine" (from "For the Beauty of the Earth")

CALL TO WORSHIP:

Leader: Sing unto the Lord a new song,
And his praise from the end of the earth.

Response: Break forth into joy, sing together.
All the ends of the earth shall see the salvation of our God.

CAROL: "It Came Upon the Midnight Clear"

SCRIPTURE (read by the leader and preceded by brief explanation that Zacharias was the father of John the Baptist, who was to become the herald of Christ and that Zacharias sang this song the day John was christened):
Luke 1:76-79

PRAYER (by the leader): (Prayer theme: that we may live and work so as to lighten dark places and to guide feet into the way of peace)

CHRISTMAS CAROLS AND CUSTOMS (See "To the Leader" above)

OFFERING AND DEDICATORY PRAYER

RECESSIONAL MUSIC (Christmas carols)

December 15

THEME: *Everywhere, Everywhere*
Christmas

CHORAL PRELUDE: "O Come, O Come, Emmanuel"³

DOXOLOGY: "For Thyself, Best Gift Divine" (From "For the Beauty of the Earth")

CALL TO WORSHIP:

Leader: Blessed is he that cometh in the name of the Lord.

Response: Blessed is the King that cometh in the name of the Lord:
Peace in heaven, and glory in the highest.

HYMN: "O Come, All Ye Faithful"

SCRIPTURE: Luke 2:25-32

PRAYER: (Prayer theme: our Christmas fellowship with "all peoples," as suggested in the Scripture reading)

CHRISTMAS CAROLS AND CUSTOMS (See "To the Leader" above)

OFFERING AND DEDICATORY PRAYER

RECESSIONAL MUSIC (Christmas Carols)

December 22

THEME: *Jesus a Gift to the World*

INSTRUMENTAL PRELUDE: Christmas carols

CAROLS: "O Come, All Ye Faithful"; "There's a Song in the Air"

² In *Hymns for Junior Worship* (Westminster Press, 1940).

³ If this song is frequently sung by your department, do not use it as a prelude on both the eighth and the fifteenth.

PRAYER

CAROLS: "The First Noel"; "O Little Town of Bethlehem"

THE STORY OF THE SHEPHERDS

The story may be read, or it may be dramatized as suggested in "To the Leader" above.

CAROL: "Silent Night! Holy Night!"

THE STORY OF THE WISE MEN: Matthew 2:1-11

CAROL: "We Three Kings of Orient Are"

OFFERING

CAROL: "I Heard the Bells on Christmas Day"

December 29

THEME: *Ring Out the Old, Ring In the New*

PRELUDE: Hymn Tune *Finlandia*, by Jean Sibelius

DOXOLOGY: "Praise God from Whom All Blessings Flow"

A NEW YEAR'S SERVICE OF SCRIPTURE AND HYMNS

Leader: I will give thanks unto Jehovah with my whole heart;
I will show forth all thy marvelous works.

Response: I will be glad and exult in thee:
I will sing praise to thy name, O thou Most High.

Hymn: "Holy, Holy, Holy"

Leader: Praise ye Jehovah.
Praise ye Jehovah from the heavens:

Response: Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his host.

Leader: Praise ye him, sun and moon:
Praise him, all ye stars of light.

Response: Praise him, ye heavens of heavens.
And ye waters that are above the heavens.

Leader: Fire and hail, snow and vapor;

Stormy wind, fulfilling his word;
Response: Let them praise the name of Jehovah;
For he commanded, and they were created.

Hymn: "All Beautiful the March of Days"

Leader: Lord, thou hast been our dwelling-place
In all generations.

Response: Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world.

Leader: So teach us to number our days,
That we may get us a heart of wisdom.

Response: And let the favor of the Lord our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

Hymn: "O God, Our Help in Ages Past"

HYMN: "O God, Our Help in Ages Past"

PRAYER

OFFERING

STORY

Tell a story on the theme of decision, such as "The Man Who Was True to Himself" (an adaptation of Victor Hugo's story of Jean Valjean in *Les Miserables* in *The Rules of the Game* by Floyd W. Lamberton, New York: The Abingdon Press, 1920). Or the story may be on the theme of persistence or of never being satisfied with past accomplishment; such as, "A Hero of Distant Seas" or "The Hero of Labrador" in *The Rules of the Game*, or "A Chinese Boy and His Bicycle" by Anne Guthrie, published in leaflet form by the Church Committee for China Relief, 105 East 22nd Street, New York City.

HYMN: "I Would Be True"

INTERMEDIATE DEPARTMENT

By Frances Nall*

THEME FOR DECEMBER 1 and 8: *Problems and Principles of Social Living* (Continued)

During the first two Sundays of the month we shall consider what we as Christians can do to help the unfortunate and distressed people of the world this Christmas. These worship services are integrated with the themes of several lesson courses. They should be adapted to fit your particular group.

Worship Center. For the first two Sundays have on the altar or table covered with a brown drapery, a crèche. In a cardboard box about eighteen inches square and a foot deep, which is covered with gray crepe paper marked to represent stones, have a fac-simile of the nativity scene. Along the sides of the box make little wooden mangers filled with straw, and place toy donkeys and camels nearby. In one manger place a small flash light and a tiny baby-doll to represent the Christ-Child. Seated nearby put a figure dressed in blue and white to represent Mary, and have Joseph dressed in brown, standing in the background. On the second Sunday add figures to represent migrants, refugees, and other dispossessed people of the world today.

Visual Materials

Those leaders who have access to a motion picture projector will find the following films suitable for use with this month's programs.

December 22. "When Jesus Was Born," from the "I Am the Way" series. 1 reel, silent, 16 mm. Some scenes from present-day Palestine, especially Bethlehem; also shows shepherds hearing good tidings and the manger scene. May be shared with all other departments.

Cost: usual, \$2.25; December 1-9, \$2.80; Dec. 10-16, \$3.40; December 17-26, \$4.50.

December 29. "Starlight Night," 5 reels, 16 mm. sound. \$10.00. Ideal Pictures Corp. See review in advertisement, October 1940 *Journal*, page 35.

"Fishers of Men," 2 reels, 16 mm. sound. \$6.00 See review in October 1940 *Journal*, page 34.

The first and third films may be rented from the Harmon Foundation, 140 Nassau St., New York City; Ideal Pictures Corporation, 34 E. 8th St., Chicago; Religious Film Cooperative, Emory University School of Theology, Atlanta, Georgia; "Starlight Night" from Ideal only.

December 1

THEME: *Is There Room in the Inn Today?*

PRELUDE: "Silent Night, Holy Night"

(Verse choir takes its place at front of room as they hum tune of the prelude.)

CALL TO WORSHIP: "The Lord Is in His Holy Temple" (Group standing)

SCRIPTURE (by leader and verse choir):

Leader: Abraham left his home in Ur of Chaldea to seek the one true God.

Low Voices: Genesis 12:1-42.

Leader: After Moses had led the Israelites out from bondage under the Egyptians and they were safely across the Red Sea, they sang this song.

High Voices: Exodus 15: 1-2.

Leader: When Mary and Joseph went to Bethlehem the rooms in the inn had been taken

and the only place they could find was in the stable.

Verse Choir: Luke 2:4-7.

Leader: Except for the American Indians, most of us are descendants of refugees who have come from Europe to escape religious, political, and economic persecutions. Will we this Christmas make room "in the inn" of our home, school, and church life for the persecuted peoples of today?

HYMN: "In the Lonely Midnight" (from *The Church School Hymnal for Youth*)

WORSHIP CENTER: (See directions above.) This custom of worshipping each Christmas around the crèche comes from Southern Europe. There, for hundreds of years, the family has heard again the story of "No room in the Inn" as they have reconstructed the manger scene. Shall we today think of the homeless people who can find "no room in the inn?" Our country is a land of refugees—the pilgrims seeking freedom to worship God, the Jews a place where they, too, can worship, and the Spanish and English children, a home in a land where peace dwells. Shall we pray for these refugees of today?

PRAYER (led by an intermediate):

Leader: Shall we pray for the boys and girls who are away from their parents this Christmas time? (Silent prayer)

Shall we pray for the people in the world who are homeless this Christmas time? (Silent prayer)

Shall we pray for the people in the world who are hungry and homeless this Christmas time? (Silent prayer) Amen.

POEM (repeated by intermediate boy as a prayer):

Because the Master is not here

With his own hand today

To feed the hungry multitudes who

Throng life's busy way,

He gives the task to you and me, he

Bids us hear their cry.

He says that if we turn from them

We also pass him by.

—AUTHOR UNKNOWN¹

PRAYER RESPONSE: "Savior, Hear Us, We Pray"

STORY (told by intermediate girl):

FOR HE WAS A JEW²

Morris Binchokofsky and his three children had escaped persecution and fled to America. He peddled household gadgets to make a living for twelve-year-old Becky, who kept house for him, and Aby, who was ten, and little Ikey.

It was during the Christmas vacation that Mr. Binchokofsky had gone to another town to peddle his wares, when a big snowstorm blocked the roads. Becky and the two boys were left alone in the little house at the edge of town without food or fuel. At the end of the third day they decided to take a run into the woods to get warm and forget their hunger, when they met a couple of boys hauling a pine tree on a sled. Aby asked them, "What are you taking that tree for?"

The boys looked scornfully at the three Jewish children and said, "That's a Christmas tree. Tomorrow is Jesus' birthday and we are having a big party down at the church tonight. But," he hastened to add, "You needn't bother to come, 'Cause the party's not for Jews. You can't have any Christmas 'cause you're Jews, and the Jews killed Jesus." The boys went on laughing, as

the three refugees trudged on back to their cheerless home, lonesome and hungry.

The committee at the church were just finishing their preparations when Mrs. Grace said, "I have a gift for every boy and girl in town. This will be our biggest party ever." Then looking out the window up the hill to the little brown house, she continued, "I wonder where the Jewish children are. Will they be coming?"

To which Mrs. Brown replied sneeringly, "No, I don't think so. There's no smoke coming out of the chimney. Probably off to some aunt's or uncle's in the city. They are so clannish you know."

"Well, I'm going to see," said Mrs. Grace putting on her coat.

"You're foolish to tramp up the hill in the snow with the wind blowing so hard," shouted another member of the committee as Mrs. Grace plunged out into the darkness and cold. She was almost sorry she had made the trip as she knocked on the door of the little home which was so dark and still. But, above the howling of the wind she thought she heard someone sobbing, and she knocked a little louder.

Finally Becky came to the door all bundled up in a blanket and cap. Mrs. Grace heard their story and told them to come to her house to get warm, and that Mr. Grace would start out to hunt for their father. They made their way quickly to the lovely Grace home, where Mrs. Grace gave them a good warm supper, concerning which little Ikey remarked, "I wish Becky could cook good like this." Becky, forgetting for the moment her concern about her father, made in true sisterly fashion a wry face at her small brother.

When Mrs. Grace suggested they go to the Christmas party, the children refused, telling her about what the boys had said to them in the woods. But Mrs. Grace assured them that Jesus loves all children, and especially Jewish boys and girls, for Jesus was a Jew himself.

The party was a huge success and all the boys and girls were especially gracious to the refugees. Becky was given a satin-lined sewing box, while Aby got a baseball glove, and Ikey a toy airplane.

As they went up the hill after the party, they saw lights in the house and smoke coming out of the chimney. Their father and Mr. Grace, who had pulled the Jewish peddler out of a snow-drift, were standing in the door to welcome them. There was plenty of cheer and food in the little house, now. Long after her father and brothers were asleep, Becky tiptoed over to her new satiny sewing box and, gently smoothing it, she whispered a prayer, "Isn't it wonderful—Jesus, the great Jesus, loves all children, even little Jewish children, for Jesus, the great Jesus, was himself a Jew!"

OFFERING: (To be taken to help a refugee family, either in the community, or by sending a contribution to the American Committee for Christian Refugees, 287 Fourth Avenue, New York City, New York.)

Offering Response: "All Things Come of Thee, O Lord"

RECESSIONAL HYMN (as group go to classes let them hum tune): "Silent Night, Holy Night"

December 8

THEME: *Planning Gifts for the Christ-Child*

PRELUDE (as two girls in yellow dresses light golden colored tapers placed on either side of the crèche): "Away in a Manger"

SCRIPTURE (repeated by a pupil): Matthew 2:7-11, and Luke 10:27.

HYMN: "O Come, All Ye Faithful"

Explanation: This hymn, *Adeste Fideles*, is one of the oldest of our Christmas hymns. It was translated from the Latin by Frederick Oakley about one hundred years ago. The origin of the tune is also indefinite but we know that it has

* Teacher in the Weekday School of Religious Education, and Educational Director Trinity Church School, Kansas City, Missouri.

¹ Used by permission of *The Epworth Herald*.

² Adapted from story by Marie Allen Kimball in *Missionary Worship Programs* by Bessie L. Doherty. Used by permission of the Friendship Press.

been used with the Latin words throughout France since the early 1700's.

TALK: "Planning Gifts for the Christ-Child"

Leader: How can we today worship the Christ-Child with our gifts?

First Intermediate: How can we make our gifts to our family and friends real gifts to the Christ Child instead of selfish ones, so that we'll get something in return? Ted grudgingly spent a dollar of his allowance for a necktie for his Uncle George because he knew he had better give his uncle something nice or he wouldn't get that bicycle he wanted for his birthday in January. Jim spent a great deal of time making a book-case for his Uncle Bob's den, for he had heard his uncle say that he wasn't able to buy one narrow enough to fit in the niche by the chimney. (Give other illustrations of love gifts.)

Second Intermediate: How can we help the people to whom we give Christmas baskets to feel the love of Jesus this Christmas? We can find out the things they like best, rather than getting the cheapest foods or those which make the biggest showing. We can make it an exchange of love gifts instead of charity, as: When the church school class took Mrs. Solinsky a Christmas basket, she offered to make them some candy by her favorite recipe of "Turkish Delight," which she had brought with her from Constantinople. Her candy was so popular that she now is able to add to her husband's meager income by the sale of this Old World delicacy. Thus, through a love gift, the class have permanently helped one family. (See the article, "What's in the Christmas Basket" in the December number for additional suggestions.)

Third Intermediate: How can we help needy people whom we have never seen, to feel the love of Jesus this Christmas? We can do this through our missionaries. A great need now is to help the mission workers in the migrant centers. We can send money, toys, tooth brushes, books, and used church school papers. (Write to Council of Women for Home Missions, 297 Fourth Avenue, New York City, for addresses and needs.)

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In one center last year the children were given tooth brushes for their Christmas gifts. The mission worker had put a little tooth paste on each brush and went to the faucet for water. When she turned around, to her amazement, all the tooth paste had disappeared. Asking the boys and girls what had happened, a boy answered, "We ate it. We thought it was candy for our dessert."

WORSHIP CENTER: As a girl places the figures in the crèche representing the needy people of the world today, she should explain the meaning of the nativity scene, showing how the dispossessed people are looking to Jesus, through the church and us, for help.

OFFERING: For the migrants.

HYMN: "Christians, Lo, the Star Appeareth"

PRAYER: That we may help to spread the love of Jesus through our gifts this Christmastime.

THEME FOR DECEMBER 15, 22, AND 29:
Making Christmas Christian

December 15

THEME: *The Dream of a Messiah*

PRELUDE (During which two boys in choir robes light white tapers on either side of the altar picture): "While Shepherds Watched Their Flocks"

CALL TO WORSHIP: Psalm 98:4, 7-9.

HYMN (Stanzas two to four): "Joy to the World"

Explanation (by a student): For more than two centuries Christians everywhere have sung this hymn of praise, which is a paraphrase of the part of the ninety-eighth Psalm, which was just read in our "Call to Worship." This hymn was written by Isaac Watts in 1719 and is sung to the famous tune from the "Messiah" by George Frederick Handel. Handel was a very devout Lutheran and once, when a nobleman thanked him for his entertaining music, Handel replied, "I should be sorry if I only entertained you. I wish to make you better." In that spirit he wrote the music for "Joy to the World."

WORSHIP CENTER:


(On the altar have the picture of "The Sistine Madonna" by Raphael, which picture, number A.C.-28, may be obtained from The Pilgrim Press, 19 South La Salle Street, Chicago, Illinois, for twelve cents. During the explanation of the picture by a student "The Cradle Song" by Brahms should be played softly.)

This picture shows the most wonderful Christ-Child to be found on canvas. The painting is a combination of all that is human and divine. It hangs in a room by itself in the Royal Gallery in Dresden, Germany. When people enter the room the symphony of color and beauty of the picture casts such a spell over the beholder that none talks above a whisper. Many come to admire the famous painting and remain to worship God.

SCRIPTURE AND MUSIC:

Leader: For many hundreds of years the Hebrews looked for the coming of the Messiah, as

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we shall read from the Old Testament. Isaiah was the son of a wealthy family in Jerusalem. Disappointed with the reigning kings, he looked forward to the coming of the Messiah, as we read in Isaiah 9:6-7. These verses were set to music by Handel in *The Messiah*.

First Intermediate Boy (repeats): Isaiah 9:6-7.

Hymn (First stanza): "Joy to the World"

Leader: At the same time Isaiah was telling in the city about the Messiah, a poor farmer down near the sea coast was foretelling the coming of God's king. He stressed that the Messiah would be a King of Peace and would be born in Bethlehem.

First Intermediate Girl (reads): Micah 4:3; 5:2,4.

Hymn (First and second stanzas): "O Little Town of Bethlehem"

Leader: Daniel, who lived much later than Isaiah, gives his idea of the Messiah.

Second Boy (reads): Daniel 7:13-14.

Hymn (Third and fourth stanzas): "O Little Town of Bethlehem"

Leader: Later Zechariah describes the Messiah as a God of peace, who will be the God not only of the Jews but of the whole world.

Second Girl (reads): Zechariah 9:9-10.

Hymn (First two stanzas): "Hark! The Herald Angels Sing"

PRAYER: Dear Father, who hast shown thy love to us by the birth of Jesus at Bethlehem, help us to worship him today, and to make room for him in all our thoughts and actions, so that we may be at peace with one another and have good will toward all men. In the name of Jesus Christ. Amen.

OFFERING: For those who are needy this Christmastime.

OFFERING RESPONSE: "Bless Thou the Gifts"

RECESSIONAL TO CLASSES (last stanza): "Hark! The Herald Angels Sing"

December 22

THEME: *The Dream Comes True*

PROCESSIONAL (by choir in robes):

"Angels, from the Realms of Glory"

STORY (by intermediate boy):

THE FIRST CHRISTMAS*

When little James's father came home one morning for the loaves and cheese and bunches of dried onions, James asked his mother why he could not go back with his father to the hills and help him mind the sheep.

"But, James, the nights are so cool this time of the year." But the father laughed and said, "Let him come with me, Esther. It will do him good, toughen him." So James went with his father.

The hills of Judah were beautiful—green and brown and gold. And there was so little rain at this season that one could lie right on the ground comfortably—wrapped in one's greatcoat, of course. James loved the nights. He should have been asleep; but who would want to sleep under such a roof! The stars were like lamps set in a ceiling of black velvet.

"What is that star?" James asked. "I don't know," his father replied. "Nobody seems to know. We asked the rabbis, but they don't know, either."

They were so still and quiet that the other shepherds went over and joined them; and they all stood motionless, looking up at the star.

Then, suddenly, a great light spread about the star and expanded. For a minute or two the shepherds and James gazed in awe, and then went down on their faces, their foreheads on the grass; for the bright space was filled with white and shining men, all with great wings at their backs, all of them singing strongly and sweetly, "Glory to God in the highest, and on earth, peace to men of good will!" Then everything was dark again.

* By Raimundo de Ovies. From *The Christian Advocate*. Used by permission.

But one shining angel remained. His face was beautiful and kind; and his voice was like mountain streams pouring over rocks. He said to the shepherds: "Fear not! For unto you is born this day, in the city of David, a Savior, which is Christ the king." And he disappeared.

Then, even James was not afraid. And everyone began to talk at once. James's father said, "Let us go to Bethlehem (for that was 'the city of David'). Let us go to Bethlehem now—and and see this thing which has happened."

So, all of them took up their staves and marched down the hill and across the valley, and up another hill to Bethlehem. And when they got there, the town was crowded with people, and the inns were full to overflowing. But nobody had heard the angels, and nobody knew anything about a Savior's being born. James's father said to them, "But haven't you seen the star?"

"Oh, that," they replied, "it's only a star!" And they moved on.

But the shepherds still watched the star, and saw that it stood directly over a stable at the edge of the town. They went into the stable and found—"Mary and Joseph, and the Babe, lying in a manger!" And the mother of the Babe, who was Mary, called her boy Jesus.

And that was the first Christmas.

SCRIPTURE (repeated by a girl): Luke 2:8-20.

HYMN: "There's a Song in the Air"
TALK: "How Jesus Has Fulfilled the Dream of the Ages"

Intermediate Girl: Jesus Has Brought Love on Earth. (Close the talk with this poem.)

CHRISTMAS EVE⁵

The door is on the latch tonight,
The hearth fire is aglow;
I seem to hear soft passing feet—
The Christ Child in the snow.

My heart is open wide tonight,
For stranger, kith, or kin;
I would not bar a single door
Where love might enter in.

Anonymous

Intermediate Boy: Jesus Has Brought Peace and Goodwill. (Close the talk with the poem, "I Heard the Bells on Christmas Day," by Henry Wadsworth Longfellow, using verses 1, 6 and 7.⁶)

WORSHIP CENTER AND PRESENTATION OF WHITE GIFTS (On the altar have a small Christmas tree decorated in white): The Christmas tree has come from Germany and its evergreen branches which point to the sky are a symbol of God's continuous love and care for us. May we today show our love and care for others by bringing our white gifts and laying them at the foot of the tree, as the group led by the choir sings:

HYMN: "We Would See Jesus; lo! His Star Is Shining"

PRAYER: That these gifts may be the means of spreading God's love.

RECESSIONAL TO CLASSES (led by choir): "Fairrest Lord Jesus"

December 29

THEME: *Keeping the Spirit of Christmas Alive*

PRELUDE (solo by girl): "O Son of Man, Our Hero Strong and Tender"

CALL TO WORSHIP (by two boys):

First Boy: Come ye, and let us go up to the mountains of Jehovah, and to the house of God.

Second Boy: He will teach us of his ways, and we will walk in his paths.

⁵ From *Christ and the Fine Arts* by Cynthia Pearl Maus, page 42. Used with the permission of author and publishers.

⁶ Printed in the November 1939 *International Journal*, page 30. Found in some hymnals.

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WORSHIP CENTER:

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(Suggest that the stores are paying

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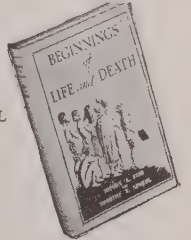
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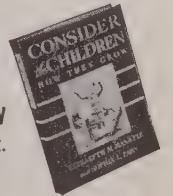
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ture of Jesus and Joseph in the workshop, we see the same love and good will for all people as we found in the Christmas pictures of the Christ-Child).

HYMN: "My Master Was a Worker."

TALKS: "How Can I Take the Spirit of Christmas into 1941?" (*These talks should be given by the intermediates.*)

Boy: In Our Celebration of the New Year. (Close the talk by repeating Psalm 95:1-6.)

Girl: In Keeping Goodwill in my Family. (Use Proverbs 15-17 and Hebrews 13:1-3 as the theme of the talk.)

Second Boy: By Showing Love Instead

of Anger When Things Go Wrong at School. (Use Proverbs 15:1, and Luke 6:27-28 in the talk.)

Second Girl: By Practicing Cooperation in my Church School Class. (Read Psalm 107:31-32, and 122:1 at the beginning of the talk.)

Third Boy: By helping the needy of our community and sending Jesus' love throughout the world. (Use Mark 16:15 and Luke 4:18 in the talk.)

SCRIPTURE (*to be read by whole group*):

Boys: Luke 11:1

Girls: Luke 11:2-4

Boys: Luke 11:5-8

Girls: Luke 11:8-13

HYMN: "O Young and Fearless Prophet"

PRAYER:

A NEW YEAR PRAYER^{*}

Dear Lord, the New Year bells are ringing clear. I pray Thee, may they bring to frightened hearts

Some message that conveys both hope and cheer.

For poverty and evil, with their arts,

Are wrecking human lives. 'Tis not Thy will

That every passing day be full of strife.

O grant the singing New Year bells may still

The anguish of the world. It is so rife

Among the people everywhere that joy

Has fled. Driven by fear, Thy children plead

For strength and happiness without alloy—

For rest and comfort that they daily need.

Our Father, may the chime of the New Year bells

Chant sweet and low a wondrous melody

Until across this war-torn world there wells

A harmony of sound—a symphony.

^{*} By Beulah Simmons Waterman. Used by permission of *The Christian Advocate*.

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Mary Viola Roberts*

THEME FOR DECEMBER: *By Prophets Foretold*

For the Leader

It is not hard to understand the social and humanitarian interests of Jesus when we stop to consider that it was to this end he came into the world, to free people from their sorrows and point to a better and more perfect way of living. His coming and mission had long been foretold by the prophets of Israel. With his birth the fulfilment of these prophecies was partially realized. It has been left for us, his disciples, to complete them. In order that we may better understand our part in this, the worship services for this month will be based on some of the prophecies concerning the mission of Jesus, their fulfillment as told in the New Testament, and our obligation to the world in seeing that the plans of God for man are further realized.

It is suggested that these services be presided over by three young people: two Narrators, one to read the Old Testament prophecies and the other the New Testament fulfillments, and one Commentator, who will also serve as the leader. The two Narrators could wear choir robes, and should be seated on opposite sides of the platform or room, facing the group. The leader should be seated either to the left or right of the worship center. These services should be reverent but not solemn, and conducted with dignity.

Visual Materials

Those leaders who have access to a motion picture projector will find that appropriate films will add to the significance of the worship services. Three films suitable for seniors and young people are listed above under the programs for the Intermediate Department.

December 1

THEME: *Jesus: The Son of God*
STATEMENT CONCERNING THEME FOR THE MONTH (See introduction above)

* Director of Religious Education, First Methodist Church, La Grange, Illinois.

PRELUDE: "O Come, O Come, Emmanuel" (Played through once as a prelude then followed immediately with the first stanza as a solo for the Call to Worship)

CALL TO WORSHIP: "O Come, O Come, Emmanuel"

OPENING THOUGHT: And they shall call his name Emmanuel; which being interpreted is, God with us. (Matt. 1:23)

HYMN: "O Come, O Come, Emmanuel" stanzas two and three (Worshippers standing)

COMMENTATOR: The Prophet Nathan speaking to David said:

O. T. NARRATOR: Reads I Chronicles 17:11-15 (If read from scrolls this and the following passages will be more effective.)

N. T. NARRATOR: Reads, Matthew 3:16-17

O. T. NARRATOR: Reads Psalm 2:7

N. T. NARRATOR: Reads Matthew 17:1-5

HYMN: "Father of Lights," all stanzas

COMMENTATOR:

THE SON OF GOD¹

On the day that Jesus was crucified, a centurion who stood by, watching, said, "Truly, this man was the Son of God."

Perfect man that he was, he cannot be accounted for with a mere biography. He was in the world, but his Kingdom was not of the world. He is remembered for his unworldliness. Sharing the common lot he was uniquely uncommon, his manner of living and dying such as to make even the centurion confess in awe that he was the Son of God.

Madmen and devils recognized him as God's own, feeling in his power the only thing that could cast out and destroy chaos, and they cried out, "Depart from us, Holy One!"

This was Jesus' most intimate consciousness of himself and his mission. From the Temple Scene to the Cross he lived in constant recognition of God's Fatherhood and his own Sonship. His prayers were addressed to the Father, his parables taught of the Father. His whole ministry was under the perfect guidance of that One who at the baptism had called him "My Beloved Son." . . .

We have had many books about him of recent time. And much new light has been thrown on the old question, "What manner of man?" But often the writers miss the main meaning, that

¹ From *And Thou Shalt Call His Name* by George M. Gibson. Published by The Commission on Evangelism of the General Council of Congregational and Christian Churches, 1939. Used by permission.

through him God spoke and in him was God revealed in completeness. For he was not only Son of Man, and not simply the Carpenter of Nazareth, nor Jesus of Galilee. And he was more than another Man of Genius such as Socrates, or Lincoln. He at whose birth the angel choruses sang and at whose death the veil of the Temple was rent was the very Son of the living God. His message to us is not one of human opinion, however, true, but of the will of him that sent him.

And he came to bring us back into our own true relations with the Father. And we may say to one another in the fellowship of faith, "Beloved, now we are the sons of God."

Let us pray: Thou Son of God, have mercy upon us. Lead us out from the far country of unfaith into our Father's house. Amen.

HYMN: "O Master Workman of the Race"

CLOSING THOUGHT: Read John 3:16-17

December 8

THEME: *Jesus: The Son of Man*

PRELUDE: "Send Out Thy Light," by Gounod

OPENING THOUGHT:

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matthew 20:26-28) Let us pray.

PRAYER: (*By the leader, voicing gratitude for the example set us by Jesus in serving others and the exalted place given to those who are the servants of their fellowmen. Ask for insight to see the things that need the services of the young people in your own community, and the stimulus and energy for doing it.*)

HYMN: "O Master Let Me Walk With Thee"

COMMENTATOR: Hear now the prophecy concerning the Son of Man, as given in a vision to Daniel in the first year of the reign of Belshazzar, King of Babylon.

O. T. NARRATOR: Reads Daniel 7:13-14

COMMENTATOR: And we see the fulfillment of this prophecy in the words applied to and accepted by Jesus.

N. T. NARRATOR: Reads Matthew 16:13, 16, 17

COMMENTATOR: Not only in the words, but in the deeds of Jesus do we recognize him as the Son of Man.

N. T. NARRATOR: Reads Matthew 9:1-8
 QUARTETTE: "Young and Radiant, He is Standing"
 COMMENTATOR: "The Son of Man," (See page 21).
 HYMN: "O Son of Man"
 CLOSING THOUGHT: (*To be read in unison*)

O Son of God incarnate, O Son of man divine!
 In whom God's glory dwelleth, in whom man's virtues shine;
 God's light to earth Thou bringest to drive sin's night away,
 And through thy life so radiant, earth's darkness turns to day."

—WILBUR F. TILLET²

December 15

THEME: *Jesus: the Prophet*
 PRELUDE: *Pastorale*, by Handel
 OPENING SENTENCE: (Read Luke 4: 17, 18)
 HYMN: "O Jesus, Once a Nazareth Boy"
 O. T. NARRATOR: Reads Deuteronomy 18:15-19
 N. T. NARRATOR: The author of the Book of Acts writes: (Read Acts 3: 22-23.) Jesus is again spoken of as a prophet in a conversation that Luke records of two men on the morning of the resurrection of Jesus. (Read Luke 24: 13-19.)
 SOLO: "O Young and Fearless Prophet" (The new *Methodist Hymnal*, No. 266)
 COMMENTATOR:

JESUS: THE PROPHET¹

Several great traditions are blended together in Jewish life. And of them all Jesus deliberately chooses the prophetic tradition and makes it his own. A strange tribe, those forth-tellers of the will of God, dramatic denouncers of man's sins against man, proclaimers of the coming of Doom and Promise. Then Jesus at the Nazareth synagogue takes the Book and finds his place and reads. Then he puts the book down and explains that the old yearnings for justice and mercy are fulfilled in him.

And this was the platform of his ministry:

O. T. NARRATOR: "To preach to the poor."
 COMMENTATOR:

No figure of speech, this: the poor were not just the spiritually poor. He had in mind the bread-hungry masses, the burdened down with debt, the enslaved, the unemployed, the askers of alms. His word was not about them but to them, therefore he was no mere economist. He wanted to see them happy and free and brought them the message of what they must do.

N. T. NARRATOR: "To heal the broken-hearted."
 COMMENTATOR:

His was a tender ministry. He knew how to denounce when denunciation was needed, could cry out his Woes and Bewares upon the hypocrites, and foretell the destruction of evil institutions. But that was not all, for his great heart beat in sympathy with hearts bowed down with life and crushed with its tragedy. "Man of sorrows" was he, and "acquainted with grief," and hence he knew the burden on the world's heart and how to heal it with love.

O. T. NARRATOR: "To preach deliverance to the captives."
 COMMENTATOR:

Prisoners to the world, men and women held in thrall to their own passions and pride, bound and enslaved to others in the strife of living, all these were to hear his message of the truth that makes them free. He was a Voice like that of a

bird, telling men to be at liberty with the liberty of the sons of God.

N. T. NARRATOR: "And to set at liberty them that are bruised."
 COMMENTATOR:

Damaged lives, those that the cities have trampled down and trod, against whom the battle goes sore till the going down of the sun. These are the objects of the Prophet's tender devotion, and in their behalf he proclaims the restoring love of God.

UNISON READING:³ "It is the will of God: That we should live in fellowship with Christ in the service of others. That we should live chiefly to minister to others' needs and not to ask only our own pleasure and gain. That we should not be anxious for the morrow, nor for our life, what we shall eat or what we shall drink, nor for the body what we shall put on."

HYMN: "O Master, Let Me Walk with Thee"

CLOSING PRAYER: "Thou greatest among the prophets, may our perfect love for thee cast out the fears which would cause us to withhold our witness of thy judgment and thy grace. Amen."¹

December 22

THEME: "Ye Shall Call His Name, Jesus"

PRELUDE: "The Holy Night"

CALL TO WORSHIP: Read the first stanza of "O Come, All Ye Faithful"

CAROL: "Angels from the Realms of Glory"

UNISON PRAYER:

Almighty God, we thank thee for the return of the Christmas season and its joys, and for all the sacred memories that gather about it and hallow it. For the love of which Christmas is the symbol and the seal, love of God revealed in Christ, and human love which is its reflection, we bring thee thanks, as also for the opportunity to serve our fellows in that same love. Amen.

—ROBERT A. ASHMORE⁴ (Adapted.)

O. T. NARRATOR: Reads Isaiah 7:13, 14
 N. T. NARRATOR: Reads Luke 1:26-35
 CAROL: "Silent Night, Holy Night"
 O. T. NARRATOR: Reads Micah 5:2
 N. T. NARRATOR: Reads Luke 2:1-20
 CAROL: "O Little Town of Bethlehem"
 O. T. NARRATOR: Reads Matthew 2:1
 N. T. NARRATOR: Reads Matthew 2:2-4
 O. T. NARRATOR: Reads Matthew 2:5, 6
 N. T. NARRATOR: Reads Matthew 2:7-12
 O. T. NARRATOR: Reads Matthew 2:13-15

CAROL: "As with Gladness Men of Old"
 CHRISTMAS MEDITATION:¹ (*By Commentator*)

"Glory to God in the highest, and on earth peace, good will toward men." It is not with mockery that we hear again the angel's salutation, despite the march of the millions. Nor is it to relieve the world-tragedy with a sentiment unworkable though sublime. The time for Christians to cry peace is when there is no peace. The season for heroic loving is when the nations are rife with hatred and death.

Those who plead for peace only in the exhaustion period following warfare are far from the courage of the Prince of Peace. And if we would follow him we must be men of peace whatever befall, knowing that the love of God will eventually triumph over the hatreds of men. O

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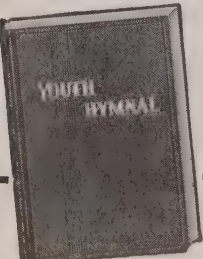
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Hope, imperishable! What hope is in us without thee! Bleak indeed the prospect if we could find in all the universe no more than the wisdom of men. Let us pray.

PRAYER:⁵

Our Father, we come to thee with gratitude in our hearts for the gift of thy Son to the World. We praise thee for the joy which came to the world on that first Christmas, and which may be experienced anew each year. Grant that we may celebrate his birthday in a worshipful manner, and in our giving reflect his spirit. May we at this holiday season offer to thee not only songs of praise, but may we offer our lives as well. Grant that Christ may be born again in our hearts, and may we follow his teachings more fully in the days that are ahead. Come, thou Prince of Peace, and dwell with us forever more. Send thy blessings upon the world, our Father. May peace and good will come to all nations. Unite all people everywhere in the holy bonds of love. We bring this prayer in the name of Jesus whose birthday we celebrate. Amen.

CAROL: "Joy to the World"

CLOSING THOUGHT: "And Jesus advanced in wisdom and stature and in favor with God and man."

December 29

THEME: *Follow Me!*

PRELUDE: "Jesus Calls Us" (Played through once and then the first stanza sung)

CALL TO WORSHIP: Read Ecclesiastes 2:1 and John 2:43

HYMN: "Now in the Days of Youth"

POEM:

JANUARY

We pause beside this door:
Thy year, O God, how shall we enter in?
The footsteps of a Child
Sound close beside us. Listen, he will speak!
His birthday bells have hardly rung a week,
Yet has he trod the world's press undefiled.
"Enter through me," he saith, "nor wander more;
For lo! I am the Door."

—LUCY LARCOM⁶

MEDITATION: This year has nearly ended.

Another year will soon be ours to use as we may choose. It will be a year in which we will have to make decisions that may test our Christian principles to their fullest. But, we need have no fear if we keep always before us Jesus who has said to the youth of all ages, "Follow me." So then, at this the beginning of a New Year:

Let us remember Jesus: who, born as a little babe in Bethlehem, and living in a humble home in Nazareth, obedient to his parents, grew and developed in stature, in character, and in favor with God and with all who knew him; who learned a trade and plied that trade to support his widowed mother and his younger brothers and sisters.

(Moment of silent meditation.)

Let us remember Jesus: who spent his life in loving service for others; who went about doing good, healing the sick, comforting the sorrowful, telling the good news of God, strengthening the lives of his companions; who throughout his whole life exemplified the love of the Heavenly Father in human form.

(Moment of silent meditation.)

Let us remember Jesus: who taught his disciples the truths of the kingdom of God; who revealed God to men; whose example and teachings are of the greatest value to us and to all men today, showing us the way of life and service.

(Moment of silent meditation.)

⁵ From "Worship Programs and Stories for Young People" by Alice Anderson Bays. Copyright, Cokesbury Press. Used by permission.

⁶ From "1000 Quotable Poems" by Thomas Curtis Clark. Copyright, Willett, Clark and Co. Used by permission.

Let us remember Jesus: who counted his own life not dear unto himself, but for the joy that was set before him endured the cross, despising the shame. He saved others, himself he would not save. In loyalty to his ideals and to the truths which he had proclaimed, he steadfastly set his face to go to Jerusalem, knowing that Jerusalem meant ignominy and death.

(Moment of silent meditation.)

Our Father, we thank thee for the human life of Jesus. May we have the mind of Christ. Give us grace and strength to be more like him, to live in fellowship with him, to carry on his work and do our part in bringing in his kingdom. Hear, us as we pray the prayer he taught us.

THE LORD'S PRAYER (Unison)

SOLO: "The Prayer Perfect," by Stenson
THOUGHTS FOR THE NEW YEAR: (To be read by young people from where they are seated.)

A WAY TO A HAPPY NEW YEAR

To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worth while of the days grown old,
To dare go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work and lift his load;
To add your gift to the World's good cheer,
Is to have and to give a Happy New Year.

—ROBERT BREWSTER BEATTIE⁹

MYSELF

I have to live with myself, and so
I want to be fit for myself to know;
Always to look myself straight in the eye.
I don't want to stand, with the setting sun
And hate myself for the things I've done.
I want to go out with my head erect;
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty-show.
I never can fool myself, and so
Whatever happens I want to be
Self-respecting and conscience-free.

—AUTHOR UNKNOWN⁸

READING:

"THIS JESUS"¹⁰

This Jesus whom we rever is no conventional figure. He will not conform either to our fears or to our pettinesses. His countenance is like fire, and his leadership is for the brave. Men and women, the time is here when to follow Jesus means to enter upon a way of life more adventurous, more daring, more demanding than any other known to mankind. His challenge, "Are ye able to drink the cup that I drink, or to be baptized with the baptism that I am baptized with? comes to us. What shall be our answer?

—Toward a New World. (Adapted)

HYMN: "Are Ye Able?"

CLOSING PRAYER:⁷ (Unison) God of our fathers, we look to thee in gratitude for the blessings of another year. Our times are in thy hand. We commit ourselves fearlessly to thy guidance. Let no failure or success of the past hinder our progress toward the goal where stands the Author and Finisher of our faith. Amen.

⁷ From "The Quest for God Through Worship" by Philip Henry Lotz. Copyright, the Bethany Press. Used by permission.

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WHAT'S HAPPENING

❖ IT WAS on November 11, 1620, that the Pilgrim fathers signed their compact in the cabin of the *Mayflower*, a document which has been called the cornerstone on which stand the Declaration of Independence, the Constitution of the United States and the Bill of Rights. It has been suggested, therefore, by Dr. Francis C. Stiffler of the American Bible Society, that Armistice Day, November 11, under some other name, become a national holiday to commemorate this beginning of the spirit of a new, free nation.

❖ THREE district secretaries of the American Bible Society who have served for twenty-five years and circulated millions of copies of the Bible in many languages, recently retired. They are Rev. J. L. McLaughlin of Chicago, Rev. J. J. Morgan of Dallas, and Rev. A. F. Ragatz of Denver.

❖ THE Eighteenth Annual Convention of the American Camping Association, to bring together eight hundred persons interested in the camping movement, will be held February 13-15, 1941, in Washington, D.C. Church leaders interested can secure full information from the Association at 330 S. State St., Ann Arbor, Michigan.

❖ THE ANNUAL observance of Universal Bible Sunday will be held on Sunday, December 8. The brochure, "For the Healing of the Nations" has been prepared for this observance by Dr. T. Z. Koo. Packets of material containing the brochure, a beautiful colored poster and other helpful and interesting material will be mailed by the American Bible Society to over 100,000 pastors early in November. Others wishing this material should write to the Society at Bible House, Park Avenue and 57th Street, New York City, or to one of the branch houses.

Personal Notes

❖ DR. EMORY ROSS, formerly Executive Secretary of the Africa Committee of the Foreign Missions Conference and General Secretary of the American Missions to Lepers, was elected in September to the newly-created post of General Secretary of the Foreign Missions Conference of North America. In his new office Dr. Ross will head one of the largest mission enterprises in the world. The Foreign Missions Conference represents over one hundred Protestant church boards of Canada and the United States. Through it the mission boards cooperate in various types of missionary work in eighty-one countries and dependencies. For more than twenty years Dr. Ross was an active missionary of the Disciples of Christ in Africa.

❖ DAVID W. WITTE, for the past ten years Director of Education for the Pittsburgh Baptist Association, began his new work on September 1 in a similar position with the Wisconsin Baptist Convention, with his office in Milwaukee.

❖ DR. MALCOLM DANA, for twenty years director of the Town and Country Department of the National Congregational Extension Boards, died at his home in Waban, Massachusetts on August 17. His advocacy of the Larger Parish Plan made him nationally known. He gained the support of Mr. Rockefeller in setting up the cooperative plan whereby five New England seminaries train religious leaders for the rural church service fields, and was, until his recent retirement, director of research and service of this Interseminary Commission.

❖ DR. SELDON B. HUMPHREY has been elected Executive Secretary of the New Haven Council of Churches. He succeeds Rev. William D. Powell who is now Executive Secretary of the Ramsey County, Minnesota, Sunday School Association.

❖ GOODRICH GATES, Associate Secretary of the Council of Churches of Greater Cincinnati, has recently been appointed field secretary for the Chicago territory of the Board of Christian Education of the Presbyterian Church, U.S.A.

❖ SEVERAL changes have recently taken place in the staff of the Board of Christian Education of the Church of the Brethren. Mr. Avery Fleming is the new Director of Leadership Training, relieving Miss Shriver of this responsibility which she has held in addition to Children's Work. Mr. Raymond R. Peters is the Director of Young People's Work, succeeding Rev. Leland S. Brubaker who has been appointed to a new office, General Secretary of the Board of Missions. Two new Assistant Editors are the Misses Genevieve Crist and Inez Gochenour.

State and County Council Happenings

❖ MR. A. T. ARNOLD, known everywhere in Ohio as "Dad," retired on September first as General Secretary of the Ohio Council of Religious Education. His extensive and varied career was written up in the *Journal* last January in "Finally—." Mr. Arnold completed forty-three years of employed leadership in Christian education. The last twenty-three years were spent in Ohio.

The Ohio Council of Churches and the Ohio Council of Religious Educa-

tion, after extensive negotiations and preliminary plans, completed a merger in September, carrying on the work of the new agency under the Ohio Council of Churches and Christian Education. Mr. B. F. Lamb continues to serve the new agency as executive secretary. Mr. Arnold retires from active service with a life pension being provided by the new agency and with the loyal good wishes of his host of friends in Ohio and many others throughout the country.

❖ THE North Carolina Council of Churches, at its annual meeting, adopted the following resolution:

"In view of the critical world situation which confronts us, with its accompaniment of devastated homes, thwarted lives, and widespread fear, [the Council] hereby reaffirms its dedication to the cause of world brotherhood, justice and peace.

"Furthermore, in the name of the Prince of Peace, we would call upon all men of good will to join with us in this reaffirmation and to devote themselves to the relief of the suffering and the homeless, to the re-kindling of hope and faith, and to the re-creation of peace in a war-torn world.

"We recommend that all Christian bodies set apart a suitable period in their respective annual meetings for the prayerful and thoughtful consideration of this urgent appeal."

Coming Events

Meetings of Interest to Leaders in Christian Education

NOVEMBER

- 4-9 Fall Conference of the Division of Christian Education, Disciples of Christ.
- 6 Annual Meeting, Department of Religious Education, Reformed Church in America.
- 9-15 American Education Week.
- 10 International Goodwill Sunday and U.C.Y.M. Peace Observances.
- 11-12 Meeting General Board of Christian Education, Church of the United Brethren in Christ, Dayton, Ohio.
- 11-19 Michigan Regional Institutes on "Character Education."
- 17-30 North Carolina Rural Institutes.

DECEMBER

- 1-9 Connecticut Christian Missions at Hartford, New Haven, and Bridgeport.
- 3-5 Quarterly meetings of the National Council and Department of Christian Education, Protestant Episcopal Church.
- 4-10 Methodist Conference on Christian Education in the Church, Nashville.
- 5-11 Religious Education Annual Staff Meeting, Disciples of Christ.
- 10-13 Biennial meeting, Federal Council of Churches, Atlantic City.
- 17-19 International Council Conference on the United Advance in Christian Education, Pittsburgh.
- 19 Annual meeting, California Council of Churches, Los Angeles.

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A Child Is Born

(Continued from page 23)

the back of the church, where they remain and sing the remaining verse antiphonally with the choirs. The PAGEANT CHOIR and SPEAKING CHORUS stand and are illuminated at the end of the first verse. It is suggested that the antiphonal singing of the third verse be as follows:

Pageant Choir and Speaking Chorus

"Yea, Lord we greet thee, born this happy morning,

Characters in Pageant

"Jesus, to thee be all glory giv'n;

Pageant Choir and Speaking Chorus

"Word of the Father, now in flesh appearing:

Characters in Pageant

"O come, let us adore him,

Pageant Choir and Speaking Chorus

"O come, let us adore him,

Entire Group

"O come, let us adore him,
Christ, the Lord!"

Scene VI—The Presentation in the Temple

(While the lights are lowered the manger is removed and the altar is revealed. To the accompaniment of "The God of Abraham Praise" or other appropriate organ music TWO PRIESTS enter from the back of the church with lighted tapers. They walk up the aisle, light the candles on the altar, bow before the altar in worship, and then take their places at either side of the altar where they remain throughout the following scene.)

INTERPRETER: "And when the days of purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord. . . . And behold there was a man in Jerusalem, whose name was Simeon. And the same man was just and devout

and it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the Temple."

(SIMEON enters during the foregoing, carrying the scroll of the prophets.)

SIMEON: (reading from the scroll) "For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

(SIMEON places the scroll on the altar and bows in worship.)

INTERPRETER: "And when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God."

(MARY and JOSEPH enter. MARY is carrying the Child. Simeon approaches, gazes reverently at the Child, takes him in his arms, places a holy kiss upon his forehead, and returns him to his mother's arms. He then faces the altar, raises his arms in adoration and chants or recites.)

SIMEON: (Chants) Nunc Dimittis (Luke 2:29-32). Using any setting preferred.

(At the conclusion of the chant the organ begins to play softly "Joy to the World." MARY moves with the Babe from right center to the center of the chancel where she stands between JOSEPH and SIMEON who has turned from the altar and is absorbed in watching the Babe. The chancel is flooded with light.)

INTERPRETER: Let the people praise thee, O Christ.

Full Speaking Chorus

Let all the people praise thee.

(ELIZABETH and ZACHARIAS enter and take places right center.)

INTERPRETER: Let the shepherds praise thee, O Christ.

Full Speaking Chorus

Let all the Shepherds praise thee.

(SHEPHERDS enter and take places at left.)

INTERPRETER: Let the Wise Men praise thee, O Christ.

Full Speaking Chorus

Let all the Wise Men praise thee.

(WISE MEN enter and take places at right.)

INTERPRETER: Let the Angels praise thee, O Christ.

Full Speaking Chorus

Let all the Angels praise thee.

(ANGELS enter from both sides and take places in rear if there is an elevation; otherwise at right and left.)

SPEAKING CHORUS (rising as organ music stops)

(Flood light on CHORUS)

Light Voices

"For unto us a Child is born.

Dark Voices

Unto us a Son is given.

Full Chorus

And the government shall be upon his shoulder;

Light Voices

And his name shall be called Wonderful, Counsellor

Dark Voices

The Mighty God, the Everlasting Father.

Full Chorus

The—Prince—of—Peace."

INTERPRETER: Let all the people stand and sing.

"Joy to the World" is sung by the PAGEANT CHOIR, the SPEAKING CHORUS, the CHARACTERS, and the audience.

(Flood light on PAGEANT CHOIR and SPEAKING CHORUS.)

THE BENEDICTION by the Minister.

(If there are no doors at side or back of chancel the CHARACTERS may form a recessional and exeunt during the last verse of "Joy to the World." Otherwise they should remain in position until after the benediction and then leave quietly through the doors at side or back of chancel.)

Production Notes

THE SPEAKING CHORUS

While the speaking chorus is not necessary for the presentation of this pageant, it is one of the most effective of the new elements in pageantry, and will add greatly to the production.

The speaking chorus should have a number of rehearsals by itself before it rehearses with the entire pageant cast.

It will be necessary for the leader of the speaking chorus to direct the chorus the night of the production in order to be sure that it speaks in unison and with the proper tempo. Therefore, it would be better if the leader of the chorus were not the director of the entire pageant.

SELECTING THE CAST

Be sure to read the entire pageant carefully before selecting your cast. You will observe that the parts of MARY, ZACHARIAS, and SIMEON should be taken if possible by persons who can sing.

In choosing your characters do not overlook the possibility of using a few older people in your pageant. In nearly every church there are older people who have real ability. If you have an older man who sings he may well take the part of ZACHARIAS or SIMEON.

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COSTUMES

INTERPRETER: The interpreter should wear a black choir robe or college gown.

CHOIR AND CHORUS: The pageant choir and the speaking chorus should wear simple uniform robes. If possible the two groups should wear different colors.

The **CHARACTERS** in the pageant wear the long flowing robes of Bible times. The **SHEPHERDS** should wear very simple costumes and the **WISE MEN** those rich as possible. The **ANGELS** may wear different pastel shades or they may all be dressed in white cheesecloth with long flowing sleeves.

SETTING AND PROPERTIES

The setting should be kept simple. Evergreens or palms may be used effectively at the sides of the chancel, care being taken that they do not obstruct the view of the action from any angle.

A reading stand with a light should be provided for the **INTERPRETER**. This is placed at the extreme right. The **INTERPRETER** should be as unobtrusive as possible.

If the church does not have an altar, the improvised altar should be set up at the rear of the chancel and should be concealed by a dark screen. Where the chancel is deep enough the manger and stool for **MARY** may be placed in front of the altar screen and hidden by a second screen or curtain. Then the small table or prayer stand which is the only furniture for the first three scenes may be placed in front of the second screen.

All properties should be taken on and off in an efficient but unhurried manner by two young men dressed in dark suits or in black gowns. Between the scenes the lights should be very dim but not entirely out. For smooth handling of properties the property men should rehearse at least twice with the entire cast.

Scene I. For this scene there is a table or prayer stand placed at the center of the playing space. On the table a vase of simple lines containing natural or artificial lilies gives a point of interest.

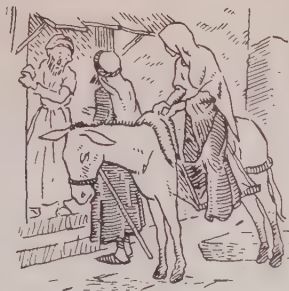
Scene II. The vase is removed at the end of Scene I and the writing tablet and stylus are placed upon the table.

Scene IV. The table used in Scene III is removed.

There are no properties for Scene IV except a red electric light bulb which was placed near the front of the chancel and somewhat to the right before the pageant began. The shepherds carry branches and sticks with them when they enter. They place the fuel over the red light globe and then turn on the light.

Scene V. The materials used for the fire are taken away.

The Manger Scene is revealed by the removing of a screen or by the drawing of a curtain. If this arrangement is not possible the manger and a low stool for **MARY** are brought in and put in place. The manger may be made of rough wood or of small bark-covered bits of timber.



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The manger should be tall enough so that when it is filled with straw the mother can lean over it gracefully.

The property man must check upon the "gifts" of the **WISE MEN**. A jeweled box or a small wooden chest may be used to carry the "gold," or the king may remove his gold crown and give it to the Babe. The frankincense should be burning in an incense burner or censor as it is brought up the aisle. Real frankincense rather than ordinary incense can often be bought at the ten cent stores at Christmas time. An ornamental vase may contain the myrrh. All the gifts should be held high as they are carried up the aisle.

Scene VI. The manger and stool are removed and the altar is revealed by the taking away of a screen or it is brought in and put in place. If the altar can not

be arranged and concealed before the pageant begins one of the priests may carry the seven-branched candlestick up the aisle and place it on the altar instead of having it placed by the property man. The other priest would follow with a lighted taper and proceed as directed in the script. Non-liturgical churches may frequently borrow altar fittings from their Lutheran or Episcopalian neighbors.

The **INTERPRETER** must have a lighted reading stand or be provided with a flash light.

If possible the **SPEAKING CHORUS** and the **PAGEANT CHOIR** should be illuminated by flood lights. The flood to be turned upon the **PAGEANT CHOIR** when it sings between each scene, and upon the **SPEAKING CHORUS** as indicated in the script. A stereopticon machine makes a

(Continued on page 39)

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CURRENT FILM ESTIMATES

Adventures of Chico (Nature film) (Producers) Extraordinary shots of bird and animal life, some thrilling, woven into simple, utterly charming story of little nature-loving Spanish boy exploring around his humble peasant home in Mexico. Largely a silent composite but boy does some engaging narrative in Spanish and English. Fine love-of-nature document.

For A: Notable For Y and C: Excellent

Argentine Nights (Ritz Brothers) (Universal) Loud, crude, senseless farce-riot of hectic action, crazy slapstick, maudlin dialog and much radio "acting." Daffy promoters take vaudeville troupe to South America. Insane adventures with supposed bandits whose leader is the "hero." Incessant laughs for Ritz addicts.

For A: Hardly For Y: No value For C: No

Blondie Has Servant Trouble (Penny Singleton, Arthur Lake) (Columbia) Usual inane tone to "Blondie" series mystery comedy. The Bumsteads, as favor to boss, occupy house which proves to be haunted. No originality to usual sliding panel episodes and overdone eerie incidents. Perhaps diverting to the undiscriminating.

For A: Inane For Y: Harmless but worthless For C: No

Brigham Young (Dean Jagger, Vincent Price, Tyrone Power, Linda Darnell) (Fox) Powerful historical picture of the great Mormon movement, ruthless persecutions at Nauvoo, their flight and great "trek" to Utah territory in 1847-48. Intimate picture of struggles, hardships and great faith, sometimes merely theatrical but often attaining epic proportions in action and backgrounds.

For A: Good For C: Too mature

Charlie Chan's Murder Cruise (Toler, Marjorie Weaver) (Fox) Involved, but fairly entertaining murder mystery. Several killings accumulate in rapid succession among members of a "world cruise" before the imperturbable Chan apprehends the killer, with "Number Two" son alternately a help and a hindrance in his investigation.

For A and Y: Fair of kind For C: No

Coming Round the Mountain (Bob Burns, Una Merkel) (Para) Another film clogged with radio mediocrity, absurd plot, banal dialog, and amateurish acting. Successful hillbilly scion returns to home town, puts his mountain folk on the air and becomes mayor. Feud-shooting and long, long whiskers are the comedy features!

For A and Y: Stupid For C: No value

Dance, Girl, Dance (Lucile Ball, Maureen O'Hara, Louis Hayward) (RKO) Clever, elaborate exploitation of gay life ethics—rich philanderer, promiscuities, night clubs, strip teases, burlesque, success by sex, drunken marriage, casual divorce, offhand annulments and back to status quo! Studied mockery of art and decency throughout with heroine, classic danseuse, the butt and stooge of the fun.

For A: Depends on taste For Y: Unwholesome For C: No

False Rapture (Otto Kruger, Mary Maguire) (British) Slow, stately, very continental study of devoted father and daughter. Once wealthy, he is now a peck head-waiter (daughter unaware of it) in swanky, sophisticated Russian night club, where he finally saves daughter from elaborate seduction attempt. Faulty plot but notable acting.

For A: Good of kind For Y: No For C: No

Girl from God's Country (Morris, Wyatt, Bickford) (Republic) Doctor hiding past under alias of unsympathetic roughneck supposedly greatest U. S. brain surgeon serves dirty, benighted Alaska heroically, but his crudity offends his pretty nurse and audience. Gov't Agent comes, wild dog-team chase, snowblindness, shake hands, all's well. Dreary stuff despite beautiful scenery.

For A and Y: Mediocre For C: No interest

Great Profile, The (John Barrymore) Barrymore's burlesque of his life carried to absurd lengths. As aging, waning actor, he attempts come-

THE summaries and evaluations appearing on this page are those of the National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

- A—Intelligent Adults
- Y—Youth (15-20 years)
- C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

back in serious drama which fails until his drunken clowning and ad libbing turn it into farcical success. Rowdy, raucous, frequently extremely distasteful.

For A: Depends on taste For Y: Worthless For C: No

He Stayed for Breakfast (Young, Douglas) (Fox) Sophisticated, sexy bedroom farce. Communist hero fleeing police for attempted killing of banker, is sheltered by latter's estranged wife. Fails to convert her, succumbs instead to the appeal of wealth and sex. Quite funny here and there, but whole rather too labored for maximum appeal.

For A: Good of kind For Y and C: No

Hired Wife (R. Russell, Brian Aherne) (Universal) Clever, charming secretary marries boss on comic lawyer's (Benchley) advice in business emergency. Boss still woodenly pursues chorus girl (feeble role by Virginia Bruce) but regains sense for happy ending. Light, sophisticated farce, amusing, despite faults, thanks to Rosalind Russell's deft comedy work.

For A: Good For Y: Probably good For C: No

Love, Honor and Oh Baby! (Donald Woods) (Universal) Disappointed in love, hero hires murder syndicate to kill him so that sister can get insurance. Changes mind, however, when he falls in love again and tries to call deal off. Ridiculous hash of straight melodrama and absurd comedy situations. No sense in title.

For A: Poor For Y: Worthless For C: No

Mummy's Hand (Dick Foran, Peggy Moran) (Universal) Ridiculous mixture of maudlin pseudo-science, gruesome thrills, feeble acting, and no story worth mention. Archeologist-hero (more like a prizefighter) digs in Egypt but religious villainy and revived mummy "Killer" nearly defeat his expedition. For the emotionally gullible only.

For A and Y: Worthless For C: No

Mystery Sea Raider (Carole Landis, Henry Wilcoxon) (Para) Mediocre adventure yarn. Nazi captain acquires American ship and crew by trickery and converts ship to sea raiders plundering the seas. Artificial and unconvincing situations and acting. Wholly ordinary and unoriginal.

For A: Mediocre For Y: Worthless For C: No

No Time for Comedy (J. Stewart, R. Russell) (Warner) Typical role for Stewart as awkward, "hick" genius who writes smash-hit comedy, marries leading lady. But he meets siren who stirs him to try "drama." Then a gay round of booze and marital mix-up till happy ending calls a halt. Deftly sophisticated stuff, cleverly played.

For A: Very good of kind For Y: Perhaps For C: No

Pastor Hall (Nova Pilbeam, Sir Seymour Hicks) (British through U.A.) Grim, appalling, and powerful film. Pastor fired with zeal and faith pits himself against Nazism, is interned in a concentration camp, and escapes only to go to an heroic death for his ideals. Cruelty and inhumanity of regime vividly presented. Acting superb. Technically fine.

For A: Fine of kind For Y: Very mature For C: No

Phantom Raiders (Walter Pidgeon, Jos. Schildkraut) (MGM) Gang of ruthless racketeers who deliberately destroy heavily insured ships with radio-controlled time bombs, are run down by the master sleuth, Nick Carter. Lively, suspenseful, routine melodrama brightened by diverting humor, and a bit of romance.

For A: Fair For Y: Hardly For C: No

River's End (Victor Jory, Dennis Morgan) (Warners) Mediocre adventure yarn of far north. Man unjustly condemned for murder escapes and is tracked and found by Mountie whose identity he assumes when Mountie dies. He returns to track down real murderer. Acting, situations, and dialogue of serial movie caliber.

For A and Y: Mediocre and trite For C: No interest

Sea Hawk (Errol Flynn, Claude Rains) (Warners) Swashbuckling Elizabethan adventure romance of pirates and privateers. Dashing, fearless young captain secretly undertakes daring expedition against Spain, is intercepted, but at last, in spectacular coup d'état, foils the enemy and wins fair lady's hand. Much dash and excitement.

For A and Y: Very good of kind For C: Very exciting

Sporting Blood (R. Young, O'Sullivan, Gargan) (MGM) Another horserace story of much human appeal, about young Virginia aristocrat's return home after 20 years to battle poverty and the scandal left by his father. Horse-raising and track-winnings sole basis for life and love. Clumsy plot, and some over-grim scenes.

For A: Fair For Y: Perhaps For C: No

Strike Up the Band (Rooney, Garland) (MGM) Another Rooney-Garland success in hilarious, human, rural comedy of 'teen age ambitions, amusing romance, and exuberant action. Thoroughly entertaining despite overlong play within play, absurdly overdone finale, and over-inflated role for and by Mickey. Judy Garland notably good.

For A: Fine of kind For Y and C: Good

Tom Brown's School Days (Jimmy Lydon, C. Hardwicke) (RKO) Faithful screening of classic picturing school life at Rugby in early 19th century. Hardwicke notable as renowned Dr. Arnold who introduced needed reforms, replacing rowdiness with honor system. Fine little hero endures cruel hazing and helps to convert students to good behavior. Authentic atmosphere, fine acting and direction.

For A and Y: Very good For C: Too brutal

Wagons Westward (Morris, Buck Jones) (Republic) Typically wild and woolly west adventure thriller. Secret service agent masquerades as unscrupulous twin brother bandit who has been imprisoned and tries to trap accomplices. Hectic Hollywood heroics.

For A and Y: Poor For C: No

Westerner, The (Gary Cooper, Walter Brennan, Doris Davenport) (U.A.) Quality "Western" melodrama, notably acted, laid in frontier Texas when semi-historical "Judge Bean" (Brennan) was the lawless embodiment of "law" and also leader of "cattlemen" battling "homesteaders," championed by hero (Cooper), over question of fences. Colorful conflict between tough, shrewd adversaries with famous Lily Langtry as deus ex machina.

For A and Y: Fine of kind For C: Strong

Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

What a Missionary Does in Africa, 3 reels, 35 mins. 16 mm. silent—\$3.75.

This film just released, is the best so far produced by the Africa Motion Picture Project, the organization sponsored by a number of denominational boards of Foreign Missions. The picture not only portrays the broad scope of activities carried on by the churches in the mission field, but gives an intimate and sometimes humorous glimpse of the new missionary's training and his experiences in the field.

The film will serve a valuable purpose in "humanizing" the missionary, developing an appreciation of the problems, tasks and achievements of the missionary, and in general will provide a good background for mission study programs. It is recommended for age groups from junior up, and for use in Sunday evening services as well as the mission study classes and young people's groups.

RATING: *Content:* Excellent; *Technical quality:* Excellent.

Available from:

Methodist Board of Foreign Missions, 150 Fifth Avenue, New York, N.Y.

Harmon Foundation, 140 Nassau Street, New York, N.Y.

Northern Baptist Convention

United Christian Missionary Society and probably soon from other denominational mission boards

The Chronicles of America Photoplays

This is a series of fifteen vivid pictures portraying with historical accuracy many striking events in the annals of the United States from the voyage of Columbus to the surrender of Lee at Appomattox. Professionally produced by the Yale University Press, with the assistance of distinguished historical scholars and motion picture technicians as well as professional actors. The series includes: Columbus; Jamestown; The Pilgrims; The Puritans; Peter Stuyvesant; The Gateway to the West; Wolfe and Montcalm; The Eve of the Revolution; The Declaration of Independence; Yorktown; Vincennes; Daniel Boone; The Frontier Woman; Alexander Hamilton; Dixie. Reference Outlines for each of these pictures have been prepared by the Harmon Foundation (price 40 cents each.) They provide background material and suggestions for use of the films. Any of these films, particularly when used with its reference outline, would be applicable for church use, but the following have been found especially satisfactory, and are particularly suitable for this period of the year.

The Pilgrims. 3 reels (45 min.) 16 mm. silent—\$3.75*

This is the well known story of the venture of the Pilgrims in the interest of religious freedom. The voyage, the Mayflower Compact, the landing at Plymouth Rock, and other historical events are

* Distributed by Yale University Press, 386 Fourth Avenue, New York, N.Y.

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vividly portrayed. Only such a picture as this can tell how these people suffered for their convictions. A great picture to show how life may be centered about religious motivation. For all ages.

RATING: *Content:* Excellent; *Technical quality:* Good.

The Puritans. 3 reels (45 min.) 16 mm. silent—\$3.75*

This film gives the story of the early settlers who braved the unknown rigors of the New England wilderness to establish a new home. The internal difficulties, as well as those in England increased the hardships of these people who exerted such a profound influence upon the later development of American religion and culture. The picture closes with the group kneeling in prayer and giving thanks for the preservation of their charter. Suitable for all ages.

RATING: *Content:* Excellent; *Technical quality:* Good.

The Son of Man

(Continued from page 21)

Let us pray: O Son of Man, forgive our sins of pride by which we think ourselves superior to other men. May we seek no privileged exemption from the common lot. And may we yield ourselves anew to thy labors of love that thy erring children might return to the Father's heart. Amen.

GEORGE M. GIBSON³

³ From *And Thou Shalt Call His Name* by George M. Gibson. Published by the Commission on Evangelism of the General Council of Congregational and Christian Churches, 1939. Used by permission.

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A Child Is Born

(Continued from page 37)

very satisfactory flood light. The light may be subdued by gelatine slides.

If Scene V is the conclusion of the pageant and scene VI is omitted there should be as much light as possible on the group in the chancel after the wise men have made their entrance.

MUSIC

The Christmas carols and chants used in this pageant will be found in most modern church hymnals. If there is any difficulty in locating any of the numbers suggested they will all be found in the new *Methodist Hymnal* published by the Methodist Publishing House, New York City, Nashville, Tennessee. \$1.00.

The lullaby "Lulay, Little Son" is found in Maunders' *Bethlehem* published by Novello and may be secured from H. W. Gray Co., 159 E. 48th St., New York City, 75c.

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Are Weekday Church Schools the Solution?

(Continued from page 11)

philosophies. We are in danger of having teaching about a social order in which there are no social issues. The same has happened in regard to religion.

Leaders in the church school should join with public educators in developing a community sentiment which will enable public educators to introduce religion at the places it integrally belongs. For example, a class in social science studying the community must have the chance to study the church as well as the other institutions of society. A teacher of history must not be so filled with fear of arousing controversy that he cannot deal honestly and thoroughly with the manifestations of religion and of the church in history. A teacher of literature must not be kept from interpreting the religious experiences which are given expression in great poetry and great prose. Public educators must have the chance to deal with religion and the church as with other aspects of life. Nor does the church need to fear lest by this approach children will get wrong ideas of religion and of the church. Even though we say that religion has been eliminated from the school, in fact it has not. By the very compulsion upon teachers to avoid religion, children are being trained in negative attitudes toward it in any form. Far better that they get some wrong interpretations but were made to think about religion than that it should be avoided altogether. Once the questions are raised, they can still further be discussed in home and church.

Weekday religious education will be more easy of accomplishment than the plan outlined. But it will not solve

the problem. It can be solved only by bringing the teaching of religion actually back into the school and by building up a life for children in church and home which is educationally sound and definitely Christian.

Let's Teach Religion in the Public Schools

(Continued from page 12)

But the schools can go a step further and teach that, according to the best knowledge we have, this universal reality sustains a relationship to us and that we live our lives most effectively when we respond to that relationship by the best adjustment possible for us to the universe as a whole. For most of us that reality will be defined in terms of a person, one whose purpose is expressed through an interest in us and in our race, a purpose in which we can share.

This means that we will have an interest in our fellow man, treat him with justice, tell him the truth, deal with him honestly, help him in difficulty, and love him as we love ourselves. These steps diligently taught will lead the childhood of the nation to the understanding of our relationship to each other and will give us a firm foundation on which to rest.

If religion in this sense is to be taught, how can it be done?

The public schools can teach religion through many of the regular subjects of the curriculum. Nowhere can the ideas and ideals of God and religion be more pronounced than in the teaching of science. Its exactness, its wonderful procedure, its marvelous secrets reveal God. A brief interpretation of the cause of all things will help to answer the inevitable question—whence? Again, in the great field of literature, especially of poetry, where the human soul has risen to sublime heights, we have an opportunity to give the religious background. With the quotations from the Bible appearing so frequently in much classical literature, the opportunity for such interpretation occurs constantly. History, mathematics, the social sciences, and other subjects afford a similar opportunity. In such teaching teachers will not, of course, be expected to go counter to their own convictions, nor should religious tests be set up for employment. Teachers not holding religious convictions could be expected to state a religious interpretation as the views which certain others sincerely hold, and to do so with the some tolerance that the true teacher manifests toward differing opinions in any field. I should have no objection to the public schools teaching the religions of many lands, of many faiths, so long as they ran back to these two cherished and essential doctrines—belief in God, and the faith that would help us to understand our relations to our fellow man.

Also, in regular courses offered in the junior and senior high school in Old Testament and New Testament religion we can receive a basis for religious instruction and understanding that will help the youth of the nation to weather the storms of difficulty in front of them.

Further, in a homogeneous community, where nearly all the people share largely the same religious background, with the approval of the school board and with full liberty for minorities, specific items of religion may be taught through the public schools in more detail than is outlined above. This can be done without violating the conscience of a people.

In these ways I believe that the common elements of religion can be taught through the public schools.

Another Milestone

(Continued from page 17)

undecided—24; and to the question, "If you are opposed to the Burke-Wadsworth Bill, would you favor a modified selective service bill?" the vote was No—118, Yes—73, undecided—44, or almost evenly divided between the group who voted *No* and the other two groups.

Each Conference had a period for Bible study. In some places this followed the Amsterdam pattern and small groups met to do intensive work. At other Conferences Bible lectures were given. Commission topics for the Conferences were chosen last spring by regional committees. In every Conference there were commissions on World Brotherhood and the Economic Order. The two Pacific Coast Conferences developed plans for meeting their distinctive racial problem while the Central Conference struggled with the relationship of youth and a young people's group to citizenship and government. Personal Religious Living was emphasized in all six Conferences and in four was the topic of a separate commission. Every Conference, discussed the problems related to the formation and development of state, city, and county youth councils and reports already indicate increased activity in this field. Each commission drew up a final report which was presented and passed by the Conference as a whole. The delegates, armed with these specific and detailed suggestions, returned home anxious to "make the Movement move" in their own community. The morale of the whole United Christian Youth Movement has been strengthened.

Many summer conferences are condemned because the delegates do not carry out what they have learned in their local church or interdenominational youth council. Certainly this criticism should not be leveled at the Regional Planning Conference because the members were definitely equipped with plans for such groups. Whether or not they carry out these plans will be largely an individual matter and quite dependent upon the support and encouragement they receive back home. Similar Regional Planning Conferences are contemplated for next year. Quotas have been distributed in order to insure a representative group. Final judgment upon the validity of this summer conference idea can be made only after the accumulated experience of several years. At the present time this program seems to be a significant step forward for the Youth Movement—*youth* planning a *youth* program for the *young* people of their own region.

The Committee on the United Christian Youth Movement is now looking forward to a national meeting of the Christian Youth Council of North America at Estes Park next June. This meeting will be in addition to the Regional Planning Conferences, will be national in scope and will try to bring together approximately 400 young people from the agencies cooperating in the Movement. Each denomination or interdenominational group participating in the United Christian Youth Movement has received a quota. If the readers of the *Journal* are interested in sending delegates to this Council meeting they should write immediately to their agency headquarters. Further information will be given in the *Journal* later.

The United Christian Youth Movement has been moving definitely since its inception. This summer, however, has marked an acceleration and a rediscovery of its ideals. Another milestone has been passed and all eyes are now to the future.

November, 1940

Vote Your Principles

SAMPLE BALLOT

VOTE FOR TWO	OLD AGE SECURITY	X
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	FAMILY PROTECTION	X
	DESTITUTE DEPENDENTS	

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Name

Address

Birthdate Denomination

Month Day Year

11-40



NEW BOOKS

Can Religious Education Be Christian? By Harrison S. Elliott. New York, Macmillan, 1940. 338 p. \$2.50.

Is there an essential and basic conflict between the educational point of view and method in the work of the church and the traditional program elements such as preaching, worship, evangelism, and Bible teaching? Or are the controversies superficial, or mere matters of emphasis, or of professional jealousy? Is religious education merely a streamlined method of transmitting authoritative doctrines and practices, or is it a fresh and creative approach to the interpretation of religion itself?

These questions are thrust into the focus of attention today because of the "neo-orthodoxy" trend in certain circles of American religious thinking, reflecting the influence of European, especially Barthian theology. Dr. Elliott's analysis reveals conflicts of a basic character which have the most important bearing upon the church's program, policies, and methods. The conflict is deeper, however, than merely one as to method in the church's work. The educational point of view and procedure are inseparably related to basic religious concepts: the nature and use of the Bible; the relation between human knowledge and revelation; human nature, sin, guilt and redemption; the nature of God and his attitude toward and relationships with man; the "human predicament" of conflict, exploitation and frustration; the whole problem and possibility of personal character and social progress. With respect to such basic religious concepts, the religious educator proceeds upon the basis of one set of assumptions, the "neo-orthodox" theologian upon the basis of very different ones.

These sets of concepts and assumptions are examined by Dr. Elliott in the light of Christian history and experience, of the testimony of contemporary leaders in both schools of thought, and of the scientific study of human nature and social processes. This examination reveals strong support for the educational point of view and concepts.

Religious education can be truly Christian by being at the same time truly educational. Frequent citations from *Christian Education Today*, a recent International Council statement of basic philosophy and policy, are made as interpretations of what this means. On the other hand, the proposal of leading exponents of "neo-orthodoxy" that religious education subordinate itself as the "hand maid" of authoritatively transmitted doctrines impairs both its educational and its Christian quality. For a "true educational process is denied as soon as education is made the servant of any dogmatism, whether in religion or in any other area. The freedom of indi-

viduals and of groups to search for and find their own meaningful interpretations of life and destiny is important in religious education which is Christian. This liberty is in line with the spirit of the New Testament. It was a cardinal principle of the Reformation. It is true to the scientific spirit and method. It is that which gives Christian experience its vitality."

H. C. M.

Christian Symbols in a World Community. By Daniel Johnson Fleming. New York, Friendship, 1940. 150 p. \$2.00.

This book has more than 200 illustrations showing how art forms native to the peoples of Asia and Africa have been adapted to the uses of Christian symbolism. Dr. Fleming has given full interpretations of the problems involved in the use of indigenous arts. After a study of this book one is conscious of a Church Universal to which the younger churches, out of the texture of their experiences, have already given meaningful art forms.

It would be useful in classes in Christian art and would inspire creative work on the part of American Christians. It is invaluable for all those who have responsibility for the architecture and decoration of churches or chapels. The book is beautifully designed and printed, and sells at a low price only because of a generous subsidy from a friend of the younger churches. This and the other two books in the same series, *Heritage of Beauty* and *Each with His Own Brush*, should be in every church library.

L. W.

Religion Yesterday and Today. By Henry Sloane Coffin. Nashville, Cokesbury, 1940. 183 p. \$1.75.

Dr. Coffin's recent Emory lectures deal with the factors influencing religious thinking during the last half century. Clarity of statement makes this appraisal valuable. It deals with the problem of religion in adjustment to evolutionary science stressing the need for a God "above and other than the cosmic forces." Naturalistic humanism produced such an over-confidence in human nature and man's power to save himself that a reassertion of the transcendence of God has taken place. The conflict over Biblical criticism resulting in a fresh appreciation of the Scriptures, the emphasis on religious experience, the rise of the social conscience in the church, and present-day emphasis on the church as a universal fellowship, constitute an interesting commentary on today's religious problems.

J. B. K.

The Evening Altar. By Carl Wallace Petty. Nashville, Cokesbury, 1940. 187 p. \$1.00.

Anyone who has not already become acquainted with the fine spiritual insights of Carl Wallace Petty will find this book helpful as a guide for either personal or group worship. The author writes from a wide background of knowledge and experience upon sixteen subjects of vital interest to Christian young people and adults everywhere, discussing such subjects as courage, hope, faith, loyalty, temptation, happiness, and dreamers in the light of Christian living. Each sermon is followed by a prayer for personal enrichment and guidance which sums up the thoughts of the chapter.

V. P.

Heroes of the Bible. By Olive B. Miller. Chicago, John A. Dickson Publishing Co., 1940. 542 p. \$3.95.

A series of well-written narratives which bring together the biblical material around the great characters from Abraham to Paul. Twenty-six characters are chosen, and through the presentation of their deeds and words, almost all the narrative material in the Bible is included together with bits of poetry and portions of prophecy. The narratives follow the biblical account, using frequently biblical language. For a survey of the biblical record, this book will provide for older children and boys and girls an interesting and useful addition to their library. The type is good, the format attractive. There are numerous illustrations, both in full-page color and in border line drawings.

M. A. J.

Livingstone the Liberator. By James I. Macnair. London and Glasgow, Collins Clear-Type Press, 1940. 382 p. 75 cents.

A concisely written but fairly complete biography of David Livingstone, written in honor of the centenary of his departure for Africa. New matter, recently come to light, is included. It is written objectively but with deep appreciation for the work and character of the great missionary. Profusely illustrated, especially with reproductions of the beautiful tableaux in the Blantyre Memorial. Excellent both for general reading and as a reference source for teachers and writers.

L. W.

Principles of Teaching for Christian Teachers. By C. B. Eavey. Grand Rapids, Mich., Zondervan Publishing House, 1940. 346 p. \$2.75.

This book by the professor of education and psychology at Wheaton College is a fairly successful attempt to combine scientific method in education with an evangelical emphasis. Most educators will endorse the greater part of its treatment of method and the learning process, and the very conservative theology will please those for whom the book is intended. Whether the implications of the

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principles are compatible with the theology is another question. The book is commended to those who wish a firm stand on the side of orthodoxy. It is suitable as a text for Bible institutes and seminaries, but too long and too expensive for use in the average teacher training class.

H. J. S.

What the High Schools Ought to Teach. Prepared for the American Youth Commission and Other Cooperating Organizations. Washington, D.C., American Council on Education, 1940. 36 p. 25 cents.

A searching and constructive statement by a group of ten prominent educators. The high school of today fails

miserably in guiding youth to meet the problems that will confront them after their scholastic training. Major reforms are needed in reading, work experiences, the social studies, personal problems, as well as in the conventional subjects. A final section deals with the necessary leadership in the work of reorganization, including the work of school officials as well as the responsibilities of the average citizen.

War Propaganda and the United States. By Harold Lavine and James Wechsler. Special edition for the Institute for Propaganda Analysis. New Haven, Yale University Press, 1940. 363 p. \$2.75.

For the first time, probably, in history there has been a book published prior to war showing what propagandists are doing to influence the United States. It is well documented and any students of the war question should consider this necessary reading.

Group Education for a Democracy. By William H. Kilpatrick. New York, Association, 1940. 219 p. \$2.00.

A selection, and in some instances a revision, and reprinting of some of Dr. Kilpatrick's earlier articles, not easily available, as basic discussions on education for democracy through group responsibilities and participation. The papers are grouped under "The Demands of the Social Situation Today," "Life and Learning," and "Toward a Philosophy of Education."

Books Received

ALONG LIFE'S PATHWAY, by Earl Knebel Fortuny. \$1.00. Short essays in the nature of exhortations on some of life's everyday problems.

*THE BRIDGE OF CARAVANS, by Frances Jenkins Olcott. Wilde. \$2.00.

*CAN CHRISTIANITY SAVE CIVILIZATION? by Walter Marshall Horton. Harper. \$2.00.

*CATHOLIC PRINCIPLES OF POLITICS, by John A. Ryan and Francis J. Boland. Macmillan. \$3.00.

*FROM EGYPT TO THE GOLDEN HORN, by George Sergeant. Revell. \$3.00.

*THE FUN ENCYCLOPEDIA, by E. O. Harbin. Cokesbury. \$2.75.

THE GIST OF THE LESSON, by R. A. Torrey. Revell. 35 cents.

THE GLORIOUS KINGDOM OF THE FATHER FORETOLD, by Virgie V. Vail. Baha'i Publishing Committee. \$1.50.

*HARPER'S TOPICAL CONCORDANCE, compiled by Charles R. Joy. Harper. \$3.95.

†HEROES OF THE BIBLE, by Olive Beaupre Miller. Dickson. \$3.95.

HOW TO MAKE GOOD IN COLLEGE, by Ran-

* To be reviewed.

† Reviewed in this issue.

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*IMAGE OF LIFE, by John O. Beaty. Nelson & Sons. \$2.00.

† LIVINGSTONE THE LIBERATOR, by James I. Macnair. Collins Clear-Type Press. 75 cents.

THE MEDIEVAL PAPACY IN ACTION, by Marshall W. Baldwin. Macmillan. \$1.00.

NOT ALONE, by Joseph R. Sizoo. Macmillan. \$1.25. Short messages by a renowned preacher for a time of war, confusion, and chaos.

*A SHORT HISTORY OF CHRISTIANITY, by Archibald G. Baker. University of Chicago Press. \$2.00.

*THE SOCIAL FUNCTION OF RELIGION, by E. O. James. Cokesbury. \$2.50.

† WHAT THE HIGH SCHOOLS OUGHT TO TEACH. Prepared for the American Youth Commission and other Cooperating Organizations. Washington, D.C., American Council on Education, 1940. 36 p. 25 cents.



FINALLY —

The Journal this Month

A STORY is told of a young Polish girl in a New York school who was asked to write the difference between an educated man and an intelligent man. She summed it up thus: "An educated man gets his thinks from some one else; an intelligent man works his own thinks."

The writers of the special articles for this issue are both educated and intelligent. They have "worked their own thinks" in discussing the problems involved in the relationship of public education to religious education and as a consequence have given us as thought-provoking a series of articles as we have presented in a long time.

Don't be so impressed with the general articles as to overlook the Christmas pageant, "A Child is Born." It can be tailored to fit your own situation and will give a good piece of work for that verse speaking choir you started in September.

There is also an interesting article on museums which may give you some new ideas. And Mr. Gould's description of summer regional conferences of the United Christian Youth Movement is of unusual interest just now.

This year we have presented in the

"candid close-ups" below, members of the Editorial Board when it is their turn to prepare the Meditations on page 5. This time the victim has to be "ye editor, Brother Hayward," himself.

There will be two more "special numbers" this year—one in February on the Bible, and one in May on the Christian family. A number of extra copies of the present number have been printed for use by committees and classes. Special prices are offered for quantity purchase—eleven copies for \$1.25; twenty-five copies for \$2.50.

The Cover Picture

THE FAMILIAR FIGURE of Horace Mann on the cover epitomizes the problem discussed in this special number of the *Journal*. When he became the first secretary of the Board of Education for the state of Massachusetts, in 1837, the public schools were in a deplorable state. Those families that could afford it sent their children to private schools, and one-third of the children of the state were without any educational training. The common schools lasted only two or three months a year and the teachers were ill-trained and ill-paid. Through Mr. Mann's lectures, his Annual Reports, and other writings, public school education was transformed both

in Massachusetts and throughout the country. It was been flourishing ever since.

However, Horace Mann saw that sectarian teaching, such as was carried on in what public schools there were, must be eliminated if the school were to win popular support. He successfully resisted the attacks of angry churchmen who claimed that he was creating a godless system. It is now generally recognized that the public schools can not teach sectarian doctrines and remain public, but the churches still face the problem of how to make religion an integral part of education.

Brevities

AMONG the winners of the Newberry Medal, given to writers of outstanding books for children for the last 19 years, six winners have been also regular writers for children's story papers of the churches. . . . In the first 30 years of this century the life expectancy in the United States increased for males from 48.23 to 59.06 years and for females from 51.08 to 62.65. . . . In the summer of 1939 two tons of Bibles were shipped to Chungking, western Chinese capital, from Indo-China in trucks, making the 1,100 miles in ten days. . . . In 1819 Lord Grey said "everything is tending to a convulsion."

One of Us

PERCY R. HAYWARD

PERCY R. HAYWARD came to the staff of the International Council in 1924 as Director of Young People's Work, directed the youth program including summer camps, and helped to establish the United Christian Youth Movement, remaining as youth director until 1938. For thirteen years he has been writing in "This Business of Living," a question and answer department syndicated in Sunday school young people's papers every week. His books, *The Dream Power of Youth* and *The Home and Christian Living* (the latter written with his wife) are perhaps the best known of his nine published books. His poetic meditations, such as those appearing regularly on the editorial page of the *Journal*, are well known. To many readers of the *Journal*, however, Dr. Hayward is best known as its editor, an office he has held since 1931, first as chairman of the Editorial Board and since 1937 also with the title of editor. He guides its destiny, writes nearly all



its editorials, takes the raps directed toward it, and shares the praise. He has also been Director of Program Development since 1931.

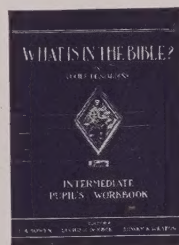
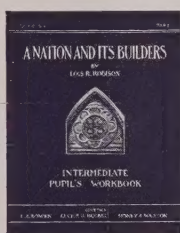
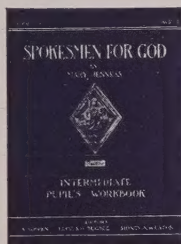
Dr. Hayward was born on a farm in New Brunswick, Canada in 1884. He attended a one-room school. His education was lacking in the subjects taught the last part of the day as throughout the winter he had to leave at the time of the afternoon recess to go home and look after the livestock. Friends and secretaries say that penmanship must have been scheduled for that period. He spent two winters working in the lumber woods with a crew of tough lumberjacks. However, he was a moral lad who, at the tender age of nine, had written to an elderly and pious lady leaving the country for the wicked city: "Do not lie. nor steel. nor cheat. nor sware. nor use tobacco. nor touch any liquor of any kind only serve the Lord."

After graduating from Normal School he taught for two years and took a summer pastorate. He graduated from the University of New Brunswick, married, and came to the United States for further study. One summer pastorate while in college was fifty-eight miles long, with eleven preaching stations, and he covered

it on a bicycle once in three weeks. He received the B.D. from Crozer Theological Seminary and the Ph.D. from the University of Pennsylvania in 1918, majoring in sociology. He went back to Canada to be a pastor for four years, Associate Secretary of Boys' Work for the Y.M.C.A. for another four-year period, and then General Secretary of the Religious Education Council of Canada from 1922-1924. He is a Baptist.

Writing remains a hobby as well as an occupation for Dr. Hayward. His early predilection for literary work was shown by an exciting novel of adventure written at the age of thirteen on huge sheets of brown wrapping paper. He paid for the piano and met other family expenses with money earned from more easily published works. Mrs. Hayward is well known for her writing, too, and they have collaborated on three books. They live in Hinsdale, out west of Chicago, with the dog Reggie to keep them company when the two girls are gone. Gardening supplies recreation in summer and chess in winter. Last summer, when tennis lamed his right arm he played with his left, so that now he claims to be the most versatile player in the Council, since he can miss a hot shot with either hand.

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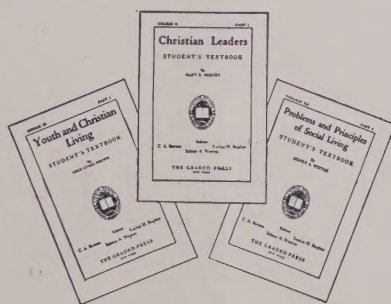


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By ROY L. SMITH

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The Voice of Books

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